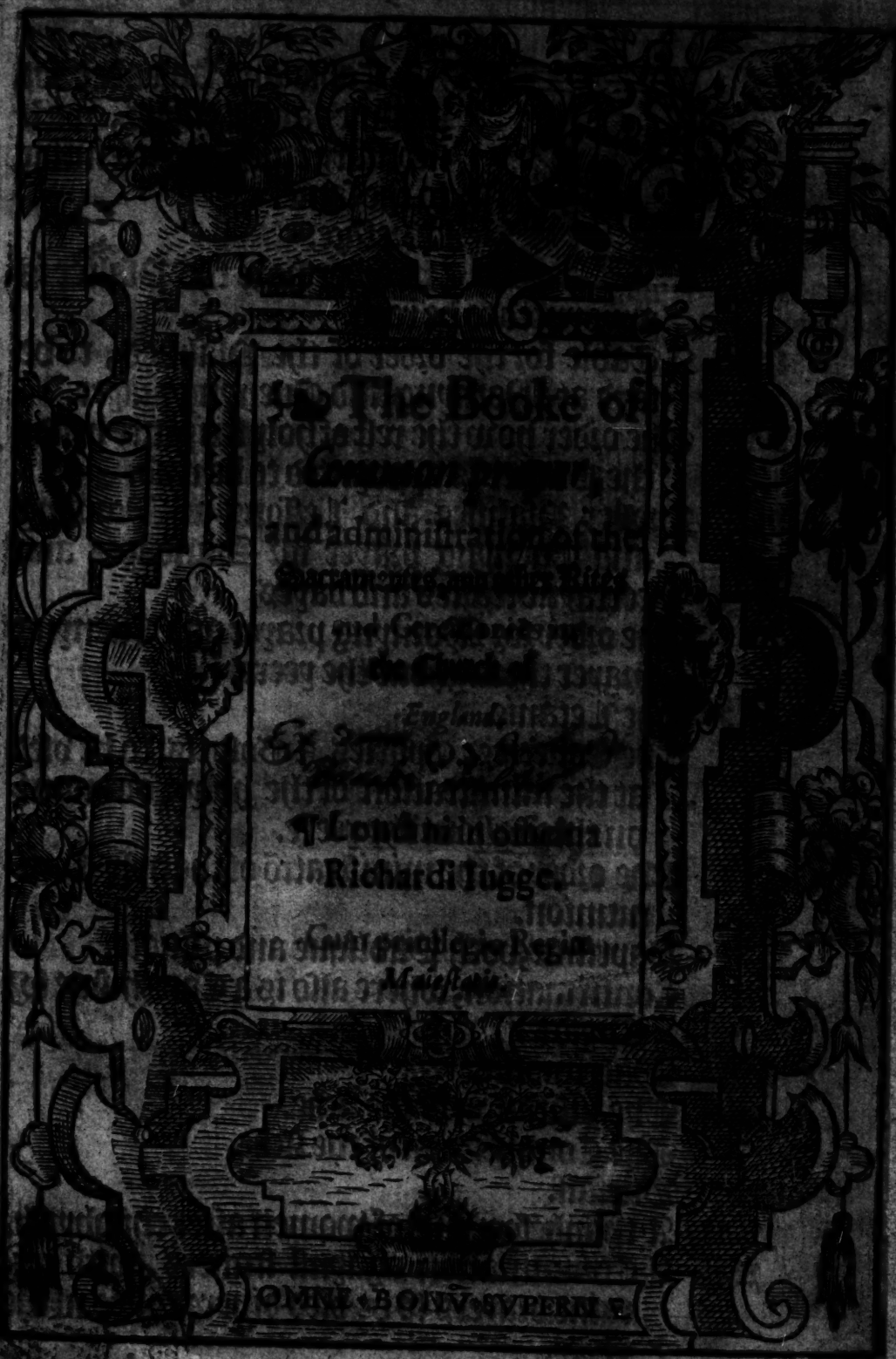
The Booke of
Richardi Iugge.
OMNE BONVM SVPERNE

Lamb
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8726
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The contentes of this Booke.

i THE Table and Kalender for Pſalmes and Leſſons, with neceſſary rules apparteining to the ſame.

ii A Preface.

iii The order how the Pſalter is appointed to be read.

iiii A Table for the order of the Pſalmes, to be ſayd at Mornyng and Euenyng prayer.

v The order how the reſt of holy ſcripture beſide the Pſalter is appointed to be read.

vi Proper Pſalmes and Leſſons at Mornyng and Euenyng prayer for Sundayes and certayne feaſtes and dayes.

vii The order for Mornyng prayer and Euenyng prayer throughout the yeere.

viii The Letanie.

ix The Collectes, Epiſtles, & Goſpels, to be vſed at the miniſtration of the holy Communion throughout the yeere.

x The order of the miniſtratiō of the holy Communion.

xi Baptiſme, both Publique and priuate.

xii Confirmation, where alſo is a Catechiſme for Chyldren.

xiii Matrimonie.

xiiii The viſitation of the ſicke.

xv The Communion of the ſicke.

xvi Buriall.

xvii A thankeſgeuing of women after childbyrth.

xviii A Commination agaynſt ſinners, with certaine prayers to be vſed diuers times in the yeere.

49-1394 GAO

Ianuarie hath. xxxi. dayes.

Hymne { rysech / kallech } houre { 7. min. 34 / 4. mi. 26. }

Psalmes.

				Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Euenyng prayer. i. Lesson.	Euenyng prayer. ii. Lesson.
i	a	Kalend.	Circumcision.	Gen. xvii	Rom. 2.	Deu. x.	Colos. 2.
ii	b	iiii No		Gene. i.	Math. 1.	Gene. 2.	Rom. 1.
iii	c	iii No		iii	ii	iiii	ii
iiii	d	Prid. No		v	iii	vi	iii
v	e	Nonas.		vii	iiii	viii	iiii
vi	f	viii Id	Epiphanie.	Esai. ix.	Luke. iii	Esa xlix.	John. 2.
vii	g	vii Id		Gen. ix.	Math. v	Gen. xii.	Rom. v.
viii	a	vi Id	Lucian.	xiii	vi	xiiii	vi
ix	b	v Id		xv	vii	xvi	vii
x	c	iiii Id		xvii	viii	xv ii	viii
xi	d	iii Id		xix	ix	xx	ix
xii	e	Prid. Id	Sol in Aqua.	xxi	x	xxii	x
xiii	f	Idus.	Hyllarii.	xxiii	xi	xxiiii	xi
xiiii	g	xix Kl	Februarii.	xxv	xii	xxvi	xii
xv	a	xviii Kl		xxvii	xiii	xxviii	xiii
xvi	b	xvii Kl		xxix	xiiii	xxx	xiiii
xvii	c	xvi Kl		xxxi	xv	xxxii	xv.
xviii	d	xv Kl	Prisca.	xxxiii	xvi	xxxiiii	xvi.
xix	e	xiiii Kl		xxxv	xvii	xxxvii	i. Cor. i.
xx	f	xiii Kl	Fabian.	xxxviii	xviii	xxxix	ii
xxi	g	xii Kl	Agnes.	xl	xix	xli	iii
xxii	a	xi Kl	Vincent.	xlii	xx	xliii	iiii
xxiii	b	x Kl		xliiii	xxi	xlv	v
xxiiii	c	ix Kl		xlvi	xxii	xlvii	vi
xxv	d	viii Kl	Conuer. Paul	Mich. v.	Act. xxii.	Mich. vi	Act. xxvi
xxvi	e	vii Kl		Gen. 48.	Mat. 23.	Gen. lxix	i. Cor. 7.
xxvii	f	vi Kl		l.	xxiiii	Exod. 1.	viii
xxviii	g	v Kl		Exod. 2.	xxv	iii	ix
xxix	a	iiii Kl		iiii	xxvi	v	x
xxx	b	iii Kl		vii	xxvii	viii	i
i	c	Prid. Kl		ix	xxviii	x	xii

Februarie hath .xxviii. dayes.

Sunne { ryseth 7.mi.14. / kalleth houre 4.mi.45. }

Psalmes.				Morning prayer: i. Lesson.	Morning prayer: iii. Lesson.	Euening prayer: i. Lesson.	Euening prayer: iii. Lesson.
ii	d	Kalend.	Fast.	Exod xi.	Mark. i.	Exo. xii.	i.Co xiii
iii	e	iiii No	Purifi. Ma.	Mala. ix	ii	Mal. xii.	xiiii
iiii	f	iii No	Blasii.	Exo. xiii	iii	Ex. xiiii.	xv
v	g	Prid. No	———	xv	iiii	xvi	xvi
vi	A	Nonas	Agathe.	xvii	v	xviii	ii. Cor. i.
vii	b	viii Id	———	xix	vi	xx	ii
viii	c	vii Id	———	xxi	vii	xxii	iii
ix	d	vi Id	———	xxiii	viii	xxiiii	iiii
x	e	v Id	———	xxv	ix	xxv	v
xi	f	iiii Id	———	xxvi	x	Le. xviii	vi
xii	g	iii Id	Sol in Pisci.	Leui. xix	xi	xx	vii
xiii	A	Prid. Id	———	xxvi	xii	Num. xi.	viii
xiiii	b	Idus.	Marche.	Nu. xii.	xiii	xiii	ix
xv	c	xvi kl	Valentine.	xiiii	xiiii	xvi	x
xvi	d	xv kl	———	xvii	xv	xx	xi
xvii	e	xiiii kl	———	xxi	xvi	xxii	xii
xviii	f	xiii kl	———	xxiii	Luk. di. i	xxiiii	xiii
xix	g	xii kl	———	xxv	di. i.	xxvii	Galat. i.
xx	A	xi kl	———	xxx	ii	xxxi	ii
xxi	b	x kl	———	xxxii	iii	xxxv	iii
xxii	c	ix kl	———	xxxvi	iiii	Deut. i.	iiii
xxiii	d	viii kl	———	Deut. ii.	v	iii	v
xxiiii	e	vii kl	Fast.	iiii	vi	v	vi
xxv	f	vi kl	S. Matthias.	Mal. xi	vii	Eccle. i.	Ephe. i.
xxvi	g	v kl	———	Deut. vi.	viii	Deut. vii	ii
xxvii	A	iiii kl	———	viii	ix	ix	iii
xxviii	b	iii kl	———	x	x	xi	iiii
xxix	c	Prid. kl	———	xiii	xi	xv	v

March hath.xxxi.dayes.

Sunne ryseth / Sunne kalleth — houre 6.mi.18. / houre 5.mi.42.

Psalmes.					Morning prayer. i. Lesson.	Morning prayer. iii. Lesson.	Euenyng prayer. i. Lesson.	Euenyng prayer. iii. Lesson.
xxx	d	Kalend.		Dauid.	Deu. xvi	Luke. xii	Deu. xvii	Ephes. vi
i	e	vi	No	Cedde.	xviii	xiii	xix	Phil. i.
ii	f	v	No	———	xx	xiiii	xxi	ii
iii	g	iiii	No	———	xxii	xv	xxiiii	iii
iiii	A	iii	No	———	xxv	xvi	xxvi	iiii
v	b	Prid.	No	———	xxvii	xvii	xxviii	Colos. i.
vi	c	Nonas.		Perpetue.	xxix	xviii	xxx	ii
vii	d	viii	Id	———	xxxi	xix	xxxii	iii
viii	e	vii	Id	———	xxxiii	xx	xxxiiii	iiii
ix	f	vi	Id	———	Iosue. i.	xxi	Iosue. ii.	i. Thes. i.
x	g	v	Id	———	iii	xxii	iiii	ii
xi	A	iiii	Id	Gregory.	v	xxiii	vi	iii
xii	b	iii	Id	Sol in Arie.	vii	xxiiii	viii	iiii
xiii	c	Prid.	Id	———	ix	Iohn. i.	x	v
xiiii	d	Idus.		———	xxiii	ii	xxiiii	ii. Thes. i
xv	e	xvii	kl	Apilis.	Iudg. i.	iii	Iudg. ii	ii
xvi	f	xvi	kl	———	iii	iiii	iiii	iii
xvii	g	xv	kl	Edwarde.	v	v	vi	i. Tim. i.
xviii	A	xiiii	kl	———	vii	vi	viii	ii. iii
xix	b	xiii	kl	———	ix	vii	x	iiii
xx	c	xii	kl	Benedict.	xi	viii	xii	v
xxi	d	xi	kl	———	xiii	ix	xiiii	vi
xxii	e	x	kl	———	xv	x	xvi	ii. Tim. i
xxiii	f	ix	kl	Fast.	xvii	xi	xviii	ii
xxiiii	g	viii	kl	Annun. of Ma.	Eccle. ii.	xii	Eccle. iii	iii
xxv	A	vii	kl	———	Iud. xix.	xiii	Iudg. xx	iiii
xxvi	b	vi	kl	———	xxi	xiiii	Ruth. i	Titus. i
xxvii	c	v	kl	———	Ruth. ii.	xv	iii	ii. iii
xxviii	d	iiii	kl	———	iiii	xvi	i. Kin. i.	Phile. i.
xxix	e	iii	kl	———	i. Kin. ii.	xvii	iii	Heb. i.
xxx	f	Prid.	kl	———	iiii	xviii	v	ii

April hath .xxx. dayes.

Sunne { ryseth / falleth } houre { 9. min 17. / 5. min 26. }

Psalmes.				i. Lesson.	Morning prayer. i. Lesson.	Euenyng prayer. i. Lesson.	ii. Lesson.
i	g	Kalend.		i. king. vi	John. xix	i. kin. vii	Heb. iii.
ii	A	iiii No		viii	xx	ix	iiii
iii	b.	iii No	Richarde.	x	xxi	xi	v
iiii	c	Prid. No	Ambrose.	xii	Actes. i.	xiii	vi
v	d	Nonas.		xiiii	ii	xv	vii
vi	e	viii Id		xvi	iii	xvii	viii
vii	f	vii Id		xviii	iiii	xix	ix
viii	g	vi Id		xx	v	xxi	x
ix	A	v Id		xxii	vi	xxiii	xi
x	b	iiii Id		xxiiii	vii	xxv	xii
xi	c	iii Id		xxvi	viii	xxvii	xiii
xii	d	Prid. Id.	Sol in Tau.	xxviii	ix	xxix	Jacob. i.
xiii	e	Idus.		xxx	x	xxxi	ii
xiiii	f	xviii kl	Maii.	ii. king. i.	xi	2. king. 2	iii
xv	g	xvii kl		iii	xii	iiii	iiii
xvi	A	xvi kl		v	xiii	vi	v
xvii	b	xv kl		vii	xiiii	viii	1. Pet. i.
xviii	c	xiiii kl		ix	xv	x	ii
xix	d	xiii kl	Alphege.	xi	xvi	xii	iii
xx	e	xii kl		xiii	xvii	xiiii	iiii
xxi	f	xi kl		xv	xviii	xvi	v
xxii	g	x kl		xvii	xix	xviii	2. Pet. i.
xxiii	A	ix kl	S. George.	xix	xx	xx	ii
xxiiii	b	viii kl		xxi	xxi	xxii	iii
xxv	c	vii kl	Mark. Euan.	Eccl. iiii	xxii	Eccle. v.	1. Joh. i.
xxvi	d	vi kl		2. kin. 23	xxiii	2. kin. 24	ii
xxvii	e	v kl		3. king. 1	xxiiii	3. kin. 2.	iii
xxviii	f	iiii kl		iii	xxv	iiii	iiii
xxix	g	iii kl		v	xxvi	vi	v
xxx	A	pri. kl		vii	xxvii	viii	2. 3. Joh

May hath.xxxi. dayes.

Sunne { ryseth / kalleth } houre { 5.mi. 18. / 7.mi. 24. }

				Morning prayer.		Euenyng prayer.	
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
Psalmes.							
i	b	Kalend.	Philippe Ja.	Eccle.7.	Act.viii.	Eccle.ix	Judas.i.
ii	c	vi No		3.king.9	xxviii	3.kin.10	Roma.i.
iii	d	v No	Inuention of	xi	Math.i.	xii	ii
iiii	e	iiii No	the Crosse.	xiii	ii	xiiii	iii
v	f	iii No		xv	iii	xvi	iiii
vi	g	Pyd. No	John Euan.	xvii	iiii	xviii	v
vii	A	Nonas.		xix	v	xx	vi
viii	b	viii Id		xxi	vi	xxii	vii
ix	c	vii Id		4.King.i	vii	4.kin.2.	viii
x	d	vi Id		iii	viii	iiii	ix
xi	e	v Id		v	ix	vi	x
xii	f	iiii Id	Sol in Gemi.	vii	x	vii	xi
xiii	g	iii Id		ix	xi	x	xii
xiiii	A	Pyd. Id		xi	xii	xii	xiii
xv	b	Idus.		xiii	xiii	xiiii	xiiii
xvi	c	xvii Kl	Iunii.	xv	xiiii	xvi	xv
xvii	d	xvi Kl		xvii	xv	xviii	xvi
xviii	e	xv Kl		xix	xvi	xx	i.Cor.i.
xix	f	xiiii Kl	Dunstane.	xxi	xvii	xxii	ii
xx	g	xiii Kl		xxiii	xviii	xxiiii	iii
xxi	A	xii Kl		xxv	xix	i.Esd.i.	iiii
xxii	b	xi Kl		i. Esd.iii	xx	iiii	v
xxiii	c	x Kl		v	xxi	vi	vi
xxiiii	d	ix Kl		vii	xxii	ix	vii
xxv	e	viii Kl		ii. Esd.i.	xxiii	ii. Esd. ii	viii
xxvi	f	vii Kl	Augustine.	iiii	xxiiii	v	ix
xxvii	g	vi Kl		vi	xxv	viii	x
xxviii	A	v Kl		ix	xxvi	x	xi
xxix	b	iiii Kl		xiii	xxvii	Hest.i.	xii
xxx	c	iii Kl		Hester.ii	xxviii	iii	xiii
xxx	d	Pyd. Kl		iiii	Mark.i.	v	xiiii

Iune hath .xxx. dayes.

				Morning prayer.		Euenyng prayer.	
Sunne ryseth / Sunne falleth	houre	3. mi. 34. / 8. mi. 26.		i. Lesson.	iii. Lesson.	i. Lesson.	iii. Lesson.
Psalmes.							
i	e	Kalend		Hest vi.	Mark.ii.	Hest.vii.	i.Cor.xv.
ii	f	iiii No		viii	iii	ix	xvi
iii	g	iii No	Nichomede.	Job.i.	iiii	Job.ii.	ii. Cor.i.
iiii	A	Pyd.No		iii	v	iiii	ii
v	b	Nonas	Bonifacе.	v	vi	vi	iii
vi	c	viii Id		vii	vii	viii	iiii
vii	d	vii Id		ix	viii	x	v
viii	e	vi Id		xi	ix	xii	vi
ix	f	v Id		xiii	x	xiiii	vii
x	g	iiii Id		xv	xi	xvi	viii
xi	A	iii Id	Barnabe apo.	Eccle x.	Act. xiiii	Eccl.xii.	Actes.xv
xii	b	Pyd. Id	Sol in Canc.	Job.17.18.	Mar xii.	Job.xix.	ii. Cor.ix
xiii	c	Idus	Solstitium esti.	xx	xiii	xxi	x
xiiii	d	xviii Kl	Julii.	xxii	xiiii	xxiii	xi
xv	e	xvii kl		xxiiii xxv	xv	xxvi.xxvii	xii
xvi	f	xvi kl		xxviii	xvi	xxix	xiii
xvii	g	xv kl		xxx	Luke i.	xxxi	Galat.i.
xviii	A	xiiii kl		xxxii	ii	xxxiii	ii
xix	b	xiii kl		xxxiiii	iii	xxxv	iii
xx	c	xii kl	Edwarde.	xxxvi	iiii	xxxvii	iiii
xxi	d	xi kl		xxxviii	v	xxxix	v
xxii	e	x kl		xl	vi	xli	vi
xxiii	f	ix kl	Fast.	xlii	vii	Prou.i.	Ephe.i.
xxiiii	g	viii kl	John Baptist	Malac.3	Mat.3.	Malac.4	Mat.14.
xxv	A	vii kl		Prou. 2.	Luke. 8.	Prou.iii	Ephe.ii.
xxvi	b	vi kl		iiii	ix	v	iii
xxvii	c	v kl		vi	x	vii	iiii
xxviii	d	iiii kl	Fast.	viii	xi	ix	v
xxix	e	iii kl	S. Peter apo	Eccle xv	Acts.3.	Eccl.xix.	Actes.4.
xxx	f	Pyd. kl		Prou. x.	Luke xii	Prou.xi.	Ephe.vi

Iuly hath.xxxi. dayes.

Sunne { ryseth / falleth } houre { 4.min 18. / 7.min.42. }

				Morning prayer.		Euening prayer.	
Psalmes.				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
i	g	Kalend.	Visita. of Ma.	Prou. xii	Luk. xiii.	Pro. xii.	Phil. i.
ii	A	vi No		xiiii	xiiii	xv	ii
iii	b	v No	Martin.	xvi	xv	xvii	iii
iiii	c	iiii No		xviii	xvi	xix	iiii
v	d	iii No		xx	xvii	xxi	Colol. i.
vi	e	Pri. No	Dog dayes	xxii	xviii	xxiii	ii
vii	f	Nonas	begin.	xxiiii	xix	xxv	iii
viii	g	viii Id		xxvi	xx	xxvii	iiii
ix	A	vii Id		xxviii	xxi	xxix	i. The. i.
x	b	vi Id		xxxi	xxii	Eccle. i.	ii
xi	c	v Id		Eccle. ii.	xxiii	iii	iii
xii	d	iiii Id	Sol in Leo.	iiii	xxiiii	v	iiii
xiii	e	iii Id		vi	John. i.	vii	v
xiiii	f	Pri. Id		viii	ii	ix	ii The. i
xv	g	Idus.	Swithuni.	x	iii	xi	ii
xvi	A	xvii Kl	Auguſt.	xii	iiii	Iere. i.	iii
xvii	b	xvi Kl		Iere. ii.	v	iii	i. Tim. i
xviii	c	xv Kl		iiii	vi	v	ii. iii.
xix	d	xiiii Kl		vi	vii	vii	iiii
xx	e	xiii Kl	Margaret.	viii	viii	ix	v
xxi	f	xii Kl		x	ix	xi	vi
xxii	g	xi Kl	Magdalen.	xii	x	xiii	ii. Ti. i.
xxiii	A	x Kl		xiiii	xi	xv	ii
xxiiii	b	ix Kl	Faſt.	xvi	xii	xvii	iii
xxv	c	viii Kl	Iames Apo.	Eccl. xi.	xiii	Ec. xiii.	iiii
xxvi	d	vii Kl	Anne.	Ier. xviii	xiiii	Ier. xix.	Titus. i
xxvii	e	vi Kl		xx	xv	xxi	ii. iii.
xxviii	f	v Kl		xxii	xvi	xxiii	Phile. i.
xxix	g	iiii Kl		xxiiii	xvii	xxv	Heb. i.
xxx	A	iii Kl		xxvi	xviii	xxvii	ii
xxx	b	Pri. Kl		xxviii	xix	xxix	iii

August hath .xxxi. dayes.

Sunne { ryseth / falleth } houre { 6. min. 34 / 5. mi. 26. }

Psalmes.					Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Euenyng prayer. i. Lesson.	Euenyng prayer. ii. Lesson.
i	c	Kalend.	Lammas.		Iere. xxx	John. xx.	Ier. xxxi.	Hebr. 4
ii	d	iiii. No			xxxii	xxi	xxxiii	v
iii	e	iii. No			xxxiiii	Actes. i.	xxxv	vi
iiii	f	Prid. No			xxxvi	ii	xxxvii	vii
v	g	Nonas.			xxxviii	iii	xxxix	viii
vi	A	viii Id	Transfigur.		xl	iiii	xli	ix
vii	b	vii Id	Name of Ie.		xlii	v	xliii	x
viii	c	vi Id			xliiii	vi	xlv. xlvi.	xi
ix	d	v Id			xlvi	vii	xlvii	xii
x	e	iiii Id	Laurence.		xlix	viii	l	xiii
xi	f	iii Id			li	ix	lii	Iam. i.
xii	g	Prid. Id	Sol in Virgi.		Lamen. i	x	Lam. 2.	ii
xiii	A	Idus			iii	xi	iiii	iii
xiiii	b	xix kl	Septembris.		v	xii	Ezech. 2	iiii
xv	c	xviii Kl	Assumptio Mar.		Ezec. iii.	xiii	vi	v Bonus dies. Ecc. 7. cap. 5.
xvi	d	xvii Kl			vii	xiiii	xiii	i. Pet. i
xvii	e	xvi Kl			xiiii	xv	xviii	ii
xviii	f	xv Kl			xxiii	xvi	xxiiii	iii
xix	g	xiiii Kl			Dan. i.	xvii	Dan. 2.	iiii
xx	A	xiii Kl			iii	xviii	iiii	v
xxi	b	xii Kl			v	xix	vi	ii. Pet. i
xxii	c	xi Kl			vii	xx	viii	ii
xxiii	d	x Kl	Fast.		ix	xxi	x	iii
xxiiii	e	ix Kl	Bartho. apost.		Eccl. 25.	xxii	Eccl. 29	i. Joh. i.
xxv	f	viii Kl			Dani. xi.	xxiii	Dan. xii.	ii
xxvi	g	vii Kl			xiii	xxiiii	xiiii	iii
xxvii	A	vi Kl			Osee. i.	xxv	Ose. 2. 3.	iiii
xxviii	b	v Kl	Augustine.		iiii	xxvi	v. vi.	v
xxix	c	iiii Kl	Head of John.		vii	xxvii	viii	2. 3. Joh
xxx	d	iii Kl			ix	xxviii	x	Jude. i.
xxx	e	Prid. Kl			xi	Mach. i.	xii	Rom. i.

September hath .xxx. dayes.

Sunne { ryseth / falleth } houre { 6. mi. 34. / 6. mi. 26. }

Psalmes.					Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Euening prayer. i. Lesson.	Euening prayer. ii. Lesson.
i	f	Kalend.	Gyles.		Osee. xiii	Math. ii	Osee. 14	Rom. ii
ii	g	iiii No			Joel. i.	iii	Joel. ii.	iii
iii	A	iii No			iii	iiii	Amos. i	iiii
iiii	b	Pryd. No			Amos ii.	v	iii	v
v	c	Nonas.	Dog dayes		iiii	vi	v	vi
vi	d	viii Id	ende.		vi	vii	vii	vii
vii	e	vii Id			viii	viii	ix	viii
viii	f	vi Id	Natt. of Ma.	y	Abdias. i	ix	Jonas i.	ix
ix	g	v Id			Jon. 2. 3	x	iiii	x
x	A	iiii Id			Miche. i.	xi	Mich. ii.	xi
xi	b	iii Id			iii	xii	iiii	xii
xii	c	Pryd. Id	Sol in Libra		v	xiii	vi	xiii
xiii	d	Idus.			vii	xiiii	Naum. i	xiiii
xiiii	e	xviii kl	Holy crosse.		Naũ. ii.	xv	iii	xv
xv	f	xvii kl	Equinoct. au-		Abacu. i.	xvi	Abac. ii.	xvi
xvi	g	xvi kl	tumnale.		iii	xvii	Soph. i.	i. Coz. i.
xvii	A	xv kl	Lambert.		Soph. ii.	xviii	iii	ii
xviii	b	xiiii kl			Agge. i.	xix	Agge. ii.	iii
xix	c	xiii kl			Zach. i.	xx	Zac. ii iii	iiii
xx	d	xii kl	Fast.		iiii. v.	xxi	vi	v
xxi	e	xi kl	S. Matthewe.		Eccl. 35.	xxii	Eccl. 38	vi
xxii	f	x kl			Zach. vii.	xxiii	zach. viii.	vii
xxiii	g	ix kl			ix	xxiiii	x	viii
xxiiii	A	viii kl			xi	xxv	xii	ix
xxv	b	vii kl			xiii	xxvi	xiiii	x
xxvi	c	vi kl	Cipyian.		Mala. i.	xxvii	Mala. ii	xi
xxvii	d	v kl			iii	xxviii	iiii	xii
xxviii	e	iiii kl			Tobi. i.	Mark. i.	Tobi ii	xiii
xxix	f	iii kl	S. Michael.		Eccl. 39	ii	Eccl. 44	xiiii
xxx	g	Pryd. kl	Hierome.		Tob. iii.	iii	Tob iiii	xv

October hath.xxxi.dayes.

Sunne { ryseth / falleth } houre { 6.min.35 / 5.mi.25 }

Ydalmes.					i. Lesson.	Morning prayer.	iii. Lesson.	Euenyng prayer.	i. Lesson.	iii. Lesson.
i	A	Kalend.		Remige.	Tobi.v.	Mar.iiii.		Tobi.vi.		i.Coz.xvi
ii	b	vi	No	———	vii	v		viii		ii.Coz.i.
iii	c	v	No	———	ix	vi		x		ii
iiii	d	iiii	No	———	xi	vii		xii		iii
v	e	iii	No	———	xiii	viii		xiiii		iiii
vi	f	Pyid.	No	Fayth.	Judith.i.	ix		Judith.ii		v
vii	g	Nonas.		———	iii	x		iiii		vi
viii	A	viii	Id	———	v	xi		vi		vii
ix	b	vii	Id	Dennis	vii	xii		viii		viii
x	c	vi	Id	———	ix	xiii		x		ix
xi	d	v	Id	———	xi	xiiii		xii		x
xii	e	iiii	Id	Sol in Scor.	xii	xv		xiiii		xi
xiii	f	iii	Id	Edwarde.	xv	xvi		xvi		xii
xiiii	g	Pyid.	Id	———	Wisd.i.	Luk.vi.i.		Wisd.ii.		xiii
xv	A	Idus.		———	iii	vi.i.		iiii		Galat.i.
xvi	b	xvii	kl	Nouemb.	v	ii		vi		ii
xvii	c	xvi	kl	Etheldreve.	vii	iii		viii		iii
xviii	d	xv	kl	Luke Euan.	Eccle.ii.	iiii		Job.i.		iiii
xix	e	xiiii	kl	———	Wisd.ix.	v		Wisd.x.		v
xx	f	xiii	kl	———	xi	vi		xii		vi
xxi	g	xii	kl	———	xiii	vii		xiiii		Ephes.i.
xxii	A	xi	kl	———	xv	viii		xvi		ii
xxiii	b	x	kl	———	xvii	ix		xviii		iii
xxiiii	c	ix	kl	———	xix	x		Eccle.i.		iiii
xxv	d	viii	kl	Crispine.	Eccle.ii.	xi		iii		v
xxvi	e	vii	kl	———	iiii	xii		v		vi
xxvii	f	vi	kl	Fast.	vi	xiii		vii		Phil.i.
xxviii	g	v	kl	Simon & Jud	Job.xxv.	xiiii		Job. xlii.		ii
xxix	A	iiii	kl	———	Eccl.viii	xv		Eccle.ix.		iii
xxx	b	iii	kl	———	x	xvi		xi		iiii
xxx	c	Pyid.	kl	Fast.	xii	xvii		xiii		Colos.i

November hath .xxx. dayes.

Sunne { ryseth / falleth } houre { 7. min. 34. / 4. min. 26. }

Morning prayer: i. Lesson — ii. Lesson.

Euenyng prayer: i. Lesson — ii. Lesson.

Psalmes.								
i	d	Kalend.	All Saintes.	Wisd. iii	He. xi. xii	Wisd. v.	Apo. xix.
ii	e	iiii No		Ecc. xiiii	Lu. xviii.	Eccle. xv	Colos. ii.
iii	f	iii No		xvi	xix	xvii	iii
iiii	g	Pyd. No		xviii	xx	xix	iiii
v	a	Nonas.		xx	xxi	xxi	i. Thes. i.
vi	b	viii Id	Leonarde.	xxii	xxii	xxiii	ii
vii	c	vii Id		xxiiii	xxiii	xxv	iii
viii	d	vi Id		xxvii	xxiiii	xxviii	iiii
ix	e	v Id		xxix	John. i.	xxx	v
x	f	iiii Id		xxxi	ii	xxxii	ii. Thes. i
xi	g	iii Id	S. Martin.	xxxiii	iii	xxxiiii	ii
xii	a	Pyd. Id	Sol in Sagit.	xxxv	iiii	xxxvi	iii
xiii	b	Idus.	Bryce.	xxxvii	v	xxxviii	i. Tim. i
xiiii	c	xviii kl	Decembris.	xxxix	vi	xl	ii. iii
xv	d	xvii kl	Machute.	xli	vii	xlii	iiii
xvi	e	xvi kl		xliii	viii	xliiii	v
xvii	f	xv kl	Initium Regni Elizabethe.	xlv	ix	xlvi	vi
xviii	g	xiiii kl		xlvii	x	xlviii	ii. Tim. i
xix	a	xiii kl		xlix	xi	l	ii
xx	b	xii kl	Edmond K.	li	xii	Baruc. i.	iii
xxi	c	xi kl		Baruc. ii	xiii	iii	iiii
xxii	d	x kl	Cicell.	iiii	xiiii	v	Titus. i.
xxiii	e	ix kl	Clement.	vi	xv	Esai. i	ii. iii
xxiiii	f	viii kl		Esai. ii	xvi	iii	Phile.
xxv	g	vii kl	Katherin.	iiii	xvii	v	Hebr. i
xxvi	a	vi kl		vi	xviii	vii	ii
xxvii	b	v kl		viii	xix	ix	iii
xxviii	c	iiii kl		x	xx	xi	iiii
xxix	d	iii kl	Fast.	xii	xxi	xiii	v
xxx	e	Pyd. kl	Andrew Apo.	Pro. xx.	Actes i.	Pro. xxi.	vi

Note that the beginning of the xvi. Chapter of Eccles. vnto (But when one is. &c.) must be read with the xv. Chapter.

December hath.xxxi. dayes.

Sunne { ryseth / calleth } houre { 8.mi. 12. / 3 mi. 48. }

Psalmes.				Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Euenyng prayer. i. Lesson.	Euenyng prayer. ii. Lesson.
i	f	Kalend.		Esai xliii	Actes. ii.	Esai. xv.	Heb. vii.
ii	g	iiii No		xvi	iii	xvii	viii
iii	A	iii No		xviii	iiii	xix	ix
iiii	b	Pꝛid. No		xx. xxi	v	xxii	x
v	c	Nonas.		xviii	vi	xxiiii	xi
vi	d	viii Id	Nicholas.	xxv	vi. vii	xxvi	xii
vii	e	vii Id		xxvii	vi. viii	xxviii	xiii
viii	f	vi Id	Concep. Ma.	xxix	viii	xxx	Jam i.
ix	g	v Id		xxxi	ix	xxxii	ii
x	A	iiii Id		xxxiii	x	xxxiiii	iii
xi	b	iii Id		xxxv	xi	xxxvi	iiii
xii	c	Pꝛid. Id	Sol in Capri-	xxxvii	xii	xxxviii	v
xiii	d	Idus.	Lucie.	xxxix	xiii	xl	i. Pet. i.
xiiii	e	xix Kl	Ianuarii.	xli	xiiii	xlii	ii
xv	f	xviii Kl		xliii	xv	xliiii	iii
xvi	g	xvii Kl	O sapientia.	xlv	xvi	xlvi	iiii
xvii	A	xvi Kl		xlvii	xvii	xlviii	v
xviii	b	xv Kl		xlix	xviii	l	ii. Pet. i.
xix	c	xiiii Kl		li	xix	lii	ii
xx	d	xiii Kl	Fast.	liii	xx	liiii	iii
xxi	e	xii Kl	Thomas Apo	Pꝛo xliii	xxi	Pꝛo. 24.	i. Joh. i.
xxii	f	xi Kl		Esai. lv.	xxii	Esai. lvi.	ii
xxiii	g	x Kl		lvii	xxiii	lviii	iii
xxiiii	A	ix Kl	Fast.	lix	xxiiii	lx	iiii
xxv	b	viii Kl	Christmas.	Esai ix.	Luk. xvii	Esai lvii.	Tit. iii.
xxvi	c	vii Kl	S. Steuen.	Pꝛo. 28.	Act. 6 7.	Eccl. xlvi.	Act. vii.
xxvii	d	vi Kl	S. Johñ.	Eccle v	Apoc. i.	Eccle. vi.	Apo. xxii.
xxviii	e	v Kl	Innocentes.	Ier. xxxi.	Act. xxv.	Wisd. i.	i. Johñ. v.
xxix	f	iiii Kl		Esai. lxi.	xxvi	Esai. lxii.	ii. Johñ.
xxx	g	iii Kl		lxiii	xxvii	lxiiii.	iii. Johñ
xxxi	A	Pꝛid. Kl	Siluester.	lxv	xxviii	lxvi	Iude. i.

¶ *These are to be obserued for holy dayes,* and none other.

THat is to say, All Sundayes in the yeere. The dayes of the feastes of the Circumcision of our Lorde Iesus Christe. Of the Epiphanie. Of the Purification of the blessed Virgin. Of Saint Matthias the Apostle. Of Thannunciation of the blessed Virgin. Of Saint Marke the Euangelist. Of Saint Philype Iacob the Apostles. Of the Assention of our Lord Iesus Christ. Of the Natiuitie of saint John Baptist. Of Saint Peter the Apostle. Of saint Iames the Apostle. Of Saint Bartholomewe Apostle. Of Saint Matheme Apostle. Of Saint Michael Tharchangel. Of Saint Luke the Euangelist. Of Saint Simon and Iude the Apostles. Of all Saintes. Of Saint Andrewe the Apostle. Of Saint Thomas the Apostle. Of the Natiuitie of our Lorde. Of Saint Steuen the Martyr. Of Saint John the Euangelist. Of the holy Innocentes. Monday and Tuesday in Easter weeke, and Munday and Tuesday in Whitsun weeke.

A rule to knowe when the Terme beginneth and endeth.

EIght dayes before any Terme be, the Exchequer openeth for certaynetie, except Trinitie Terme, whiche is open but foure dayes before.

Hillarie Terme beginneth the .xviii. day of Januarie, yf it be not Sunday: yf it be Sunday then the next day after, and endeth the .xii. of Februarie.

Easter Terme beginneth .xviii. dayes after Easter, and endeth foure dayes after the Ascention day.

Trinitie Terme beginneth the next day after Corpus Christi day, and endeth the Wednesday fortnyght after.

Michaelmas Terme beginneth the .ix. of October, yf it be not Sunday, and endeth the .xxiii. of Nouember.

Here was neuer any thing by the witte of man so well deuised, or so sure established, which incontinuaunce of tyme hath not been corrupted: as (among other things) it may playnely appeare by the Common prayers in the Church, commonly called diuine seruice. The first originall and grounde whereof, yf a man would searche out by the auncient Fathers, he shall finde that the same was not ordeined but of good purpose, & for a great aduauncement of godlinesse. For they so ordered the matter, that the whole Byble (or the greatest part thereof) shoulde be read ouer once in the yeere: intendyng therby, that the Clergie, and specially such as were Ministers of the congregation, should (by often readyng and meditation of Gods worde) be stirred vp to godlynesse them selues, and be more able to exhort other by wholsome doctrine, and to confute them that were aduersaries to the trueth. And further that the people by dayly hearing of holy Scripture read in the Church, shoulde continually profite more and more in the knowledge of God, and be the more enflamed with the loue of his true religion. But these many yeeres passed, this godly and decent order of the auncient Fathers hath been so altred, broken, & neclected, by plantyng in vncertayne Stories, Legendes, Responds, Verses, vayne repetitions, Commemorations, and Synodalles, that commonly when any Booke of the Byble was begunne, before three or foure Chapters were read out, all the rest were vnread. And in this sort, the Booke of Esai was begunne in Aduent, & the booke of Genesis in Septuagesima: but they were only begunne, & neuer read through. After a lyke sort where other bookes of holy Scripture vsed. And moreouer, where as Saint Paul would haue such language spoken to the people in the Church, as they might vnderstand & haue profite by hearing the same: the seruice in this Churche of England (these many yeres) haue been read in Latine to the people, which they vnderstood not: so that they haue heard with their eares onely, and their hart, spirite, and minde haue not been edified therby. And furthermore, notwithstan-

dyng

dyng that the auncient fathers haue diuided the Psalmes into seuen portions, whereof euery one was called a Nocturne: nowe of late tyme a fewe of them haue been dayly sayde, and oft repeated, and the rest vtterly omitted. Moreouer, the number and hardnesse of the rules called the Pye, and the manifoldes changinges of the seruice, was the cause that to turne the booke onely was so harde and intricate a matter, that many tymes there was more businesse to finde out what shoulde be read, then to reade it when it was founde out.

These inconueniences therefore consydered, here is set foorth suche an order, whereby the same shalbe redressed. And for a redinesse in this matter, here is drawen out a Kalender for that purpose, which is playne, and easie to be vnderstanded, wherein (so muche as may be) the readyng of holy Scriptures is so set foorth, that al thynges shalbe done in order, without breakyng one peece thereof from another. For this cause be cut of Anthemes, Respondes, Inuitatories, and suche lyke thynges as dyd breake the continuall course of the reading of the Scripture. Yet because there is no remedie, but that of necessitie there must be some rules, therefore certayne rules are here set foorth, whiche as they be fewe in number, so they be playne and easie to be vnderstanden. So that here you haue an order for prayer (as touchyng the readyng of holy Scripture) muche agreeable to the mynde and purpose of the olde fathers, and a great deale more profitable and commodious then that whiche of late was vsed. It is more profitable, because here are left out many thynges, whereof some be vntrue, some vncertayne, some vayne and superstitious, and is ordeyned nothyng to be read but the very pure woorde of GOD, the holy Scriptures, or that which is euidently grounded vpon the same, and that in suche a language and order, as is most easie and playne for the vnderstandyng both of the readers and hearers. It is also more commodious, both for the shortnesse thereof, and for the playnenesse of the order, and for that the rules be fewe and easie. Furthermore, by this order the Curates shall neede none other bookes for theyr publique seruice, but this booke and the Bible. By the meanes whereof, the people shall not be at so great charge for bookes, as in tyme past they haue been.

2. part. of ye Defen. of 7 comm. cap. 7. pag. 179. print. 1608. & pag. 127.

And where heretofore there hath been great diuersitie in saying and syngyng in Churches within this Realme, some folow-

ing Sarisburie vse, some Herforde vse, some the vse of Bangor, some of Yorke, and some of Lincolne: Nowe from henceforth all the whole Realme shal haue but one vse. And yf any would iudge this way more paynefull, because that all things must be read vpon the booke, whereas before by the reason of so often repetition, they coulde say many thinges by harte: If those men wyll weigh theyr labour with the profite and knowledge which dayly they shall obtayne by readyng vpon the booke, they wyll not refuse the payne, in consyderation of the great profite that shal ensue thereof.

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And forasmuche as nothing can almoste be so playnely set forth, but doubtes may ryse in the vse & practisyng of the same: To appease all such diuersitie (yf any arise) and for the resolution of all doubtes concerning the maner how to vnderstand, doo, and execute the thinges contayned in this booke: The parties that so doubt, or diuersly take any thyng, shal alwayes resort to the Bishop of the Diocese, who by his discretion shal take order for the quietyng and appeasing of the same, so that the same order be not contrary to any thyng contayned in this booke. And yf the Bysshop of the Diocese be in any doubt, then may he send for the resolution thereof vnto the Archbyshop.

Though it be appoynted in the afore written Preface, that all thynges shalbe read and song in the Churche in the English tongue, to the ende that the congregation may be thereby edifyed: yet it is not meant, but when men saye Morning and Euenyng prayer priuately, they may saye the same in any language that they them selues doo vnderstande.

And all Prestes and Deacons shalbe bound to say dayly the Morning and Euenyng prayer, eyther priuately or openly, except they be letted by preachyng, studying of diuinitie, or by some other vrgent cause.

changed to sickness in new Editions.

And the Curate that ministreth in euery parishe Churche or Chappell, beyng at home, and not beyng otherwyse reasonably letted, shall say the same in the parishe Churche or Chappell where he ministreth, and shall toll a bell thereto a conuenient tyme before he begyn, that such as be disposed, may come to heare Gods woorde, and to pray with hym.

The

¶ The Table and Kalender expressing the order of the Psalmes and Lessons to be sayde at Morning and Euening prayer, throughout the yeere, (except certayne proper lessons) as the rules folowyng more playnely declare.

The order howe the Psalter is appointed to be read.

THe Psalter shalbe read through once euery moneth, and because that some monethes be longer then some other be, it is thought good to make them euen by this meanes. To euery moneth shalbe appointed (as concernyng this purpose) fulfyll. 30. dayes.

And because January and March hath one day aboue the sayde number, and Februarie, which is placed betweene them both, hath onelye .xxviii dayes: Februarie shall borowe of eyther of the monethes (of January and March) one day. And so the Psalter whiche shalbe read in Februarie, must begin the last day of Januarie, and end the fyrst day of March.

And where as May, Juli, August, October, and December haue .xxxi. dayes a peece: It is ordered that the same Psalmes shalbe read the last day of the sayde monethes, which were read the day before, so that the Psalter may begyn agayne the first day of the next monethes ensuing.

Nowe to knowe what Psalmes shalbe read euery day, looke in the kalender the number that is appointed for the Psalmes, and then finde the same number in this Table, and vpon that number shall you see what Psalmes shalbe sayde at Morning and Euenyng prayer.

And where the Cxix. Psalme is diuided into .xxii. portions, and is ouerlong to be read at one tyme: It is ordered, that at one tyme shall not be read aboue fowre or fiue of the sayde portions, as you shall perceyue to be noted in this table folowyng.

And here is also to be noted, that in this Table, and in all other partes of the seruice, where any Psalmes are appointed, the number is expressed after the great Englishe Bible, whiche from the .ix. Psalme, vnto the .Cxlviii. Psalme (folowyng the diuision of the Hebrues) doeth varie in numbers from the common Latine translation.

¶ A table for the order of the Psalmes to be sayd at Morning & Euenyng prayer.

	Morning prayer.	Euenyng prayer.
i	i.ii.iii.iiii.v.	vi.vii.viii.
ii	ix.x.xi.	xii.xiii.xiiii.
iii	xv.xvi.xvii.	xviii.
iiii	xix.xx.xxi.	xxii.xxiii.
v	xxiiii.xxv.xxvi.	xxvii.xxviii.xxix.
vi	xxx.xxxi.	xxxii.xxxiii.xxxiiii.
vii	xxxv.xxxvi.	xxxvii.
viii	xxxviii.xxxix.xl.	xli.xlii.xliii.
ix	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
x	l.li.lii.	liii.liiii.lv.
xi	lvi.lvii.lviii.	lix.lx.lxi.
xii	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
xiii	lxviii.	lxix.lxx.
xiiii	lxxi.lxxii.	lxxiii.lxxiiii.
xv	lxxv.lxxvi.lxxvii.	lxxviii. (lxxxv.
xvi	lxxix.lxxx.lxxxi.	lxxxii.lxxxiii.lxxxiiii.
xvii	lxxxvi.lxxxvii.lxxxviii.	lxxxix.
xviii	xc.xci.xcii.	xciii.xciiii.
xix	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
xx	cii.ciii.	ciiii.
xxi	cv.	cvi.
xxii	cvii.	cviii.cix.
xxiii	cx.cxi.cxii.cxiii.	cxiiii.cxv.
xxiiii	cxvi.cxvii.cxviii.	cxix. Inde.iiii.
xxv	Inde.v.	Inde.iiii.
xxvi	Inde.v. (cxxiiii.cxxv.	Inde.iiii (131.
xxvii	cxx.cxxi.cxxii.cxxiii.	126.127.128.129.130.
xxviii	cxxiii.cxxxiii. 134.135.	cxxxvi.cxxxvii.cxxxviii.
xxix	cxxxix.cxl.cxl.cxli.	cxlii.cxliii.
xxx	cxliiii.cxlv.cxlvi.	cxlvii.cxlviii.cxlix.cl.

¶ The order howe the reſt of holy Scripture (beſyde the Pſalter) is appoynted to be read.

1. THe olde Teſtament is appoynted for the fyrſt Leſſons at Mornyng and Euenyng prayer, and ſhalbe read through euery yeere once, except certayne bookes and Chapters, whiche be leaſt edifyeng, and might beſt be ſpared, and therfore are left vnread.

2. The newe Teſtament is appoynted for the ſecond Leſſons at Mornyng and Euenyng prayer, and ſhalbe read ouer orderly euery yeere thryſe, beſide the Epiſtles and Goſpels: except the Apocalips, out of the whiche, there be onely certaine Leſſons appoynted vpon diuers proper feaſtes.

3. And to knowe what Leſſons ſhalbe read euery day, finde the day of the Moneth in the Kalender, and there ye ſhal perceiue the Bookes and Chapters that ſhalbe read for the Leſſons both at Mornyng and Euenyng prayer.

4. And here is to be noted, that whenſoeuer there be any proper Pſalmes or Leſſons appoynted for the Sundayes or for any feaſt moueable or vnmoueable: then the Pſalmes and Leſſons appoynted in the Kalender ſhalbe omitted for that tyme.

5. Ye muſt note alſo, that the Collect, Epiſtle, and Goſpel, appoynted for the Sunday, ſhall ſerue all the weeke after, except there fall ſome feaſt that hath his proper.

6. When the yeeres of our Lord may be diuided into foure euen partes, which is euery fourth yeere, then the Sunday letter leapeth, and that yeere the Pſalmes and Leſſons which ſerue for the xxiii. day of Februarie, ſhalbe read agayne the day folowyng, except it be Sunday, whiche hath proper Leſſons of the olde Teſtament appoynted in the table, ſeruyng to that purpoſe.

7. Alſo, whereſoeuer the beginning of any Leſſon, Epiſtle, or Goſpel, is not expreſſed, there ye muſt begynne at the beginning of the Chapter.

8. And whereſoeuer is not expreſſed howe farre ſhalbe read, there ſhall you reade to the ende of the Chapter.

9. Item, ſo oft as the firſt Chapter of Saint Matthewe is read, eyther for Leſſon or Goſpel: ye ſhal begynne the ſame at (The byrth of Ieſus Chriſt was on this wyſe. &c. And the thyrde Chapter of Saint Lukes Goſpel, ſhalbe read vnto (ſo that he was ſuppoſed to be the ſonne of Ioſeph.

Proper Lessons to be

read for the fyrst Lessons, both at Mornyng and Euenyng prayer, on the Sundayes throughout the yeere, and for some also the seconde Lessons.

	Matteus.	*Euensong.*
Sundayes of Aduent.		
The fyrst.	Esai. i.	Esai. ii.
ii.	ii.	xxxiii.
iii.	xxxv.	xxxvi.
iiii.	xxx.	xxxvii.
Sundayes after Christmas.		
The fyrst.	xxxviii.	xxxviii.
ii.	xli.	xliii.
Sundayes after the Epiphanie.		
The fyrst.	xliiii.	xlvi.
ii.	li.	xlix.
iii.	lv.	lvi.
iiii.	lvii.	lviii.
v.	lvi.	lviii.
Septuagesima.	Gene. i.	Gene. ii.
Sexagesima.	iii.	vi.
Quinquagesi.	ix.	xii.

Lent.	Mattens.	Euensong.
Fyrſt ſunday.	Gene.rix.	Gene.rxii.
ii.	rxvii.	rxxiiii.
iii.	rxxix.	rlii.
iiii.	rliii.	rlv.
v.	Exod.iii.	Exod.v.
vi.	ix.	x.
Eaſter day.		
Fyrſt Leſſon.	Exod.xii.	Exod.xiiii.
Second Leſſon.	Rom.vi.	Actes.ii.

Sundayes after Eaſter.

	Mattens.	Euenſong.
Firſt Sunday.	Num.xvi.	Num.xxii.
ii.	xxiii.	xxv.
iii.	Deut.iiii.	Deut.v.
iiii.	vi.	vii.
v.	viii.	ix.
Sunday after Aſſention day.	Deut.xii.	Deut.xiii.
whitſunday.		
Fyrſt Leſſon.	Deut.xvi.	Wyſdome.i.
Second Leſſon.	Actes.x. Then Peter opened his.&c.	Actes.xix. It fortuned when Apollo went to Corinth.&c. (vnto) After theſe thinges.
Trinitie Sunday.		
Fyrſt Leſſon.	Gene.xviii.	Joſuah.i.
Second Leſſon.	Math.iii.	

	Matrens.	Euenſong.
Fyrſt.	Joſuah.r.	Joſuah.rrii.
ii.	Judic.iiii.	Judic.v.
iii.	i.King.ii.	i.King.iii.
iiii.	rii.	riii.
v.	rv.	rvii.
vi.	ii.King.rii.	ii.King.rri.
vii.	rrii.	rriiii.
viii.	iii.King.riii.	iii.King.rvii.
ix.	rviii.	rix.
x.	rxi.	rxii.
xi.	iiii.King.v.	iiii.King.ix.
xii.	r.	rviii.
xiii.	rix.	rxiii.
xiiii.	Jere.v.	Jere.rxii.
xv.	rxxv.	rxxvi.
xvi.	Ezech.ii.	Ezech.xiiii.
xvii.	rvii.	rviii.
xviii.	rxi.	rxiiii.
xix.	Dan.iiii.	Dan.v.
xx.	Joel.ii.	Miche.v.
xxi.	Abacuc.ii.	Prouer.i.
xxii.	Prouerb.ii.	Prouer.iii.
xxiii.	xi.	xii.
xxiiii.	xiii.	xiiii.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

	Mattens.	Euensong.
Saint Andrew.	Prouerb.xx.	Prouerb.xxi.
S. Thomas the Apostle.	xxiii.	xxiiii.
Natiuitie of Christe.		
Fyrst Lesson.	Esai.ix.	Esai.vii. God spake once agayne to.&c.
Second Lesson.	Luke.ii. (vnto) And vnto men of good wyl.	Titus.iii. The kyndnesse and loue.&c.
Saint Steuen.		
Fyrst Lesson.	Prouerb.xxviii.	Eccle.iiii.
Second Lesson.	Actes vi. and vii. Stephen ful of faith & power.&c. (vnto) And whē xl.yeeres.&c.	Actes vii. And when.xl. yeres were expired, there appeared vnto Moses. &c. (vnto) Steuē ful of the holye ghost.&c.
Saint John.		
Fyrst Lesson.	Eccle.v.	Eccle.vi.
Second Lesson.	Apocalip.i.	Apoca.xxii.
Innocentes day.	Jerem.xxxi. (vnto) Moreouer I hearde Ephraim.	wysdome.i.
Circumcision.		
Fyrst Lesson.	Gene.xvii.	Deut.x. (vnto) And now Jl.&c.
Second Lesson.	Roman.ii.	Colos.ii.

	Mattens.	Euensong.
The Epiphanie.		
Fyrst Lesson.	Esai.lx.	Esai.xlix.
Second Lesson.	Luke.iii. (vnto) So that he was supposed to be the sonne of Joseph.	Johm.ii.(vnto) After this he went to Capernaum.
Conuertion of saint Paul.		
Fyrst Lesson.	Wisdom.v.	Wisdom.vi.
Second Lesson.	Actes.xxii.(vnto) They heard him.	Actes.xxvi.
Purification of ỹ virgin Marie.	Wisdom.ix.	Wisdom.xii.
Saint Matthie.	Wisdom.xix.	Eccle.i.
Annunciation of our Lady.	Eccle.ii.	Eccle.iii.
Wednesday before Easter.	Osee.xiii.	Osee.xiiii.
Thursday before Easter.	Daniel.ix.	Jerem.xxxi.
Good Friday.	Gene.xxii.	Esai.liii.
Easter euen.	Zacharie.xix.	Exod.xiii.
Munday in Easter weeke.		
Fyrst Lesson.	Exod.xvi.	Exod.xvii.
Second Lesson.	Matth.xxviii.	Actes.iii.
Tuesday in Easter weeke.		
Fyrst Lesson.	Exod.xx.	Exod.xxxii.
Second Lesson.	Luke.xxiiii. (vnto) And beholde two of thē.	i.Cor.xv.

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	Mattens.	Euensong.
Saint Marke.	Eccle.iiii.	Eccle.v.
Saint Philip. and Jacob.	Eccle.vii.	Eccle.ix.
Assention day.	Deut.x.	iiii. Kinges.ii.
Munday in whitsun weeke.		
Fyrst Lesson.	Gene.xi.	Num.xi. Gather vnto me.70.men.
	These are ỳ generations of Sem.	&c. (vnto) Moses and the elders returned.
Second Lesson.	i.Cor.xi.	
Tuesday in whitsun weeke.	i.Kynges.xix. Dauid came to Saul in Ramatha.	Deut.xxx.
Saint Barnabe.		
Fyrst Lesson.	Eccle.x.	Eccle.xii.
Second Lesson.	Actes.xiiii.	Actes.xv. (vnto) After certayne dayes.
S. John Bapt.		
Fyrst Lesson.	Mala.iiii.	Mala.iiii.
Second Lesson.	Mat.xiii.	Mat.xiiii. (vnto) When Jesus hearde.
Saint Peter.	minist. of Lincol. Diocess yere 1. pag. 6.	
Fyrst Lesson.	Eccle.xv.	Eccle.xix.
Second Lesson.	Actes.iii.	Actes.iiii.
Saint James.	Eccle.xxi.	xxiii.
S. Bartilmewe.	xxv.	xxix.
S. Matthewe.	xxxv.	xxxviii.
Saint Michael.	xxxix.	xliiii.
Saint Luke.	li.	Job.i.
Simon & Jude.		
Fyrst Lesson.	Job.xxiiii.xxv.	Job.xlii.

	Mattens.	Euensong.
All Saintes.	*might of Lincol. Diocesse. part. 1. pag. 6.*	
Fyrst Lesson.	Wisd. iii. (vnto) Blessed is rather the barren.	Wisd. v. (vnto) His ielousie also.
Second Lesson.	Hebrues. xi. xii. Saints by fayth, (vnto) If you endure chastening.	Apocalips. xix. (vnto) And I sawe an angel stande.

Proper Psalmes on certayne dayes.

	Mattens.	Euensong.
Christmas day.	Psalm. xix. xlv. lxxxv.	lxxxix. Cx. Cxxxii.
Easter day.	ii. lvii. Cxi.	Cxii. Cxiiii. Cxviii.
Assention day.	viii. xv. xxi.	xxiiii. lxviii. Cviii.
Whitsunday.	xlv. lxviii.	Ciiii. Cxlv.

The order where

Mornyng and Euenyng prayer shalbe vſed and ſayd.

The Morning and Euening prayer ſhalbe vſed in the accuſtomed place of the Churche, Chappell, or Chauncel, except it ſhalbe otherwyſe determined by the Ordinarie of the place. And the Chauncels ſhal remayne as they haue done in tymes paſt.

And here is to be noted, that the Miniſter at the time of the Communion, & at al other tymes in his miniſtration, ſhal vſe ſuch ornamẽtes in the Church, as were in vſe by aucthoritie of parliament, in the ſeconde yeere of the raigne of kyng Edwarde the ſixth, according to the act of Parliament ſet in the begynnyng of this booke.

¶ *The order for Morning prayer* dayly throughout the yeere.

At the beginning both of Morning prayer, and likewyſe of Euenyng prayer, the Miniſter ſhall reade with a loude voyce ſome one of theſe ſentences of the ſcriptures that folow. And then he ſhal ſaye that which is written after the ſayde ſentences.

AT what tyme ſo euer a ſynner dooth repent hym of his ſinne from the bottome of his hart, I wyll put all his wickednelle out of my remembrance, ſayth the Lorde. Ezec. xviii

I do know mine owne wickednes, and my ſinne is alway Pſal. li.

agaynſt me.

Pſal.li. Turne thy face away from our ſynnes (O Lord:) and blot out all our offences.

Pſal.li. A ſorowful ſpirite is a ſacrifice to God: deſpiſe not (O Lorde) humble and contrite hartes.

Ioel.ii Rent your hartes, and not your garmentes, and turne to the lord your God, becauſe he is gentle and mercifull, he is patient, and of much mercy, and ſuch a one that is ſory for your afflictions.

Dan.ix. To thee (O Lord God) belongeth mercie and forgeuenelle, for we haue gone away from thee, and haue not hearkened to thy voyce, wherby we might walke in thy lawes whiche thou haſt appoynted for vs.

Iere.ii. Correct vs (O Lorde) and yet in thy iudgement, not in thy furie, leſt we ſhoulde be conſumed and brought to nothyng.

Matth.iii. Amende your lyues, for the kyngdome of God is at hande.

Luke.xv. I wyl goe to my father, and ſay to hym, Father, I haue ſinned againſt heauen, and againſt thee: I am no more worthy to be called thy ſonne.

Pſalm. cxli. Enter not into iudgement with thy ſeruantes, O Lorde: for no fleſhe is ryghteous in thy ſyght.

i.Iohn.i. If we ſay that we haue no ſinne, we deceyue our ſelues, and there is no trueth in vs.

DEarely beloued brethren, the ſcripture moueth vs in ſundry places, to acknowledge and confeſſe our manifold ſinnes and wickednelle, and that we ſhoulde not diſſemble nor cloke them before the face of almightie God our heauenly father, but confeſſe them with an humble, lowly, penitent, and obedient hart, to the end that we may obteyne forgeuenelle of the ſame by his infinite goodnelle and

mercy,

merry. And although we ought at all times humbly to acknowledge our sinnes before god, yet ought we most cheefely so to do, when we assemble and meete togeather, to render thankes for the great benefites that we haue receiued at his hands, to set forth his most worthy prayse, to heare his most holy worde, and to aske those thinges which be requisit and necessary, as well for the body as the soule. Wherefore I pray and beseech you, as many as be here present, to accompany me with a pure hart & humble voyce, vnto the throne of the heauenly grace, saying after me.

A general confession to be sayd of the whole congregation after the Minister, kneelyng.

ALmightie and most mercifull father, we haue erred & strayed from thy wayes like lost sheepe, we haue followed to much the deuices and desyres of our owne hartes, we haue offended agaynst thy holy lawes, we haue left vndone those thynges whiche we ought to haue done, and we haue done those thinges which we ought not to haue done, & there is no health in vs, but thou, O lord, haue mercy vpon vs miserable offenders. Spare thou them, O God, whiche confesse their faultes, restore thou them that be penitent, according vnto thy promyses declared vnto mankynde in Christ Iesus our Lord, and graunt, O most mercifull father for his sake, that we may hereafter lyue a godly, ryghteous, and sober lyfe, to the glory of thy holy name, Amen.

The absolution to be pronounced by the Minister alone.

ALmyghtie God, the father of our Lorde Iesus Christ, which desireth not the death of a sinner, but rather that he may turne frō his wicked-

nesse and lyue, and hath geuen power & commaundement to his ministers, to declare and pronounce to his people, beyng penitent, the absolution and remission of theyr sinnes, he pardoneth and absolueth all them whiche truely repent, and vnfaignedly beleeue his holy Gospel. Wherefore we beseech hym to graunt vs true repentance and his holy spirite, that those thinges may please hym which we doo at this present, and that the rest of our lyfe hereafter may be pure and holy, so that at the last we may come to his eternall ioy, through Jesus Christ our Lorde.

The people shall aunsweare. Amen.

Then shall the Minister begin the Lordes prayer with a loude voyce.

Our father which art in heauen. &c.

Then lykewyse he shall say.

O Lorde open thou our lyppes.

Aunsweare.

And our mouth shall shewe forth thy prayse.

Priest.

O God make speede to saue vs.

Aunswere.

O Lorde make hast to helpe vs.

Priest.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng, is nowe. &c

Prayse ye the Lorde.

Then shalbe sayde or song this Psalme folowyng.

O Come, let vs syng vnto the Lord: let vs hartyly reioyce in the strength of our saluation.

Let vs come before his presence with thankes

thankesgeuyng: and shewe our selues glad in hym with Psalmes.

For the Lorde is a great God: and a great kyng aboue al goddes.

In his hande are all the corners of the earth: and the strength of the hylles is his also.

The Sea is his, and he made it: and his handes prepared the drye lande.

O come, let vs worshyp and fall downe: and kneele before the Lorde our maker.

For he is the Lorde our God: and we are the people of his pasture, and the sheepe of his handes.

To day yf ye wyl heare his voyce harden not your hartes: as in the prouocation, and as in the day of temptation in the wyldernesse.

When your fathers tempted me: proued me, and sawe my woorkes.

Fourty yeeres long was I greeued with this generation, and said: it is a people that do erre in their hartes, for they haue not knowen my wayes.

Vnto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the father, &c. As it was in the, &c.

Then shal folow certayne Psalmes in order, as they be appointed in a table made for that purpose, except there be proper psalmes appoynted for that day. And at the ende of euery psalme through out the yeere, & likewise in the end of Benedictus, Benedicitie, Magnificat, & nunc dimittis, shalbe repeated. Glory be to the &c. As it was in the, &c.

Then shalbe read two Lessons distinctly with a loud voyce, that the people may heare. The first, of the olde testament. The seconde, of the newe, lyke as they be appointed in the kalender, except there be

proper Leſſons aſſigned for that day: The Miniſter that readeth the Leſſon, ſtandyng and turning hym ſo as he may beſt be hearde of all ſuche as be preſent. And before euery Leſſon, the miniſter ſhal ſay thus. The fyrſt, ſecond, third, or fourth Chapter of Geneſis, or Exodus, Matthæwe, Marke, or other like, as is appointed in the Kalender. And in the ende of euery Chapter, he ſhal ſay.

Here endeth ſuch a Chapter of ſuch a booke.

And to the ende the people may the better heare, in ſuch places where they do ſing, there ſhal the Leſſons be ſong in a plaine tune, after the maner of diſtinct reading: and lykewiſe the Epiſtle & Goſpel. After the firſt Leſſon, ſhal folowe Te deum laudamus in Engliſhe, dayly throughout the whole yeere.

Te Deum laudamus.

WE praiſe thee, O God: we knowledge thee to be the Lorde.
All the earth doth worſhip thee: the father euerlaſtyng.
To thee all angels cry aloude: the heauens & all the powers therein.
To thee Cherubin, and Seraphin: continually do cry.
Holy, holy, holy: Lorde God of Sabaoth.
Heauen & earth are ful of the maieſtie: of thy glory.
The glorious company of the Apoſtles: praiſe thee.
The goodly felowſhyp of the Prophetes: praiſe thee.
The noble armie of Martyrs: praiſe thee.
The holy Churche throughout all the worlde: doth knowledge thee.
The father of an infinite maieſtie.
Thy honourable, true: and onely ſonne.
Alſo the holy ghoſt: the comforter.

Thou

Thou art the kyng of glory: O Christ.
Thou art the euerlastyng sonne: of the father.
When thou tookest vpon thee to deliuer man: thou
dyddest not abhorre the virgins wombe.
When thou hadst ouercome the sharpnesse of death:
thou dyddest open the kyngdome of heauen to all
beleeuers.
Thou sittest on the ryght hand of God: in the glory
of the father.
We beleeue that thou shalt come: to be our iudge.
We therefore praye thee helpe thy seruantes: whom
thou hast redeemed with thy precious blood.
Make them to be numbred with thy saintes: in glo-
rie euerlasting.
O Lord saue thy people: and blesse thyne heritage.
Gouerne them: and lyft them vp for euer.
Day by day: we magnifie thee.
And we worship thy name: euer world without end.
Vouchsafe (O Lorde:) to kepe vs this day without
sinne.
O Lord haue mercy vpon vs: haue mercy vpon vs.
O Lord let thy mercy lyghten vpon vs: as our trust
is in thee.
O Lord in thee haue I trusted: let me neuer be con-
founded.

¶ Of this Canticle. Benedicite omnia opera. &c.

All ye woorkes of the Lord, blesse ye the Lorde: praise him and magnifie him for euer. Benedicite.

O ye angels of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O ye heauens, blesse ye the Lord: praise him and magnifie him for euer.

O ye waters that be aboue the firmament, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O all ye powers of the Lorde, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye Sunne and Moone, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye ſtarres of heauen, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye ſhowres and deaw, bleſſe ye the Lord: prayſe hym and magnifie hym for euer.

O ye wyndes of God, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye fyre and heat, bleſſe ye the Lord: prayſe hym and magnifie hym for euer.

O ye winter and ſommer, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye deawes and froſtes, bleſſe ye the Lord: prayſe hym and magnifie hym for euer.

O ye froſt and colde, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye yce and ſnowe, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye nightes and dayes, bleſſe ye the Lord: prayſe hym and magnifie hym for euer.

O ye light and darkneſſe, bleſſe ye the Lord: prayſe hym and magnifie hym for euer.

O ye lightninges and cloudes, bleſſe ye the Lord: prayſe hym and magnifie hym for euer.

O let the earth bleſſe the Lorde: yea, let it prayſe hym and magnifie hym for euer.

O ye mountaynes and hylles, bleſſe ye the Lord: prayſe hym and magnifie hym for euer.

O all ye greene thynges vpon the earth, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye welles, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye ſeas and flooddes, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye whales & al that moue in the waters, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O al ye fowles of the ayre, bleſſe ye the Lord: praiſe hym and magnifie hym for euer.

O al ye beaſtes and cattel, bleſſe ye the Lord: praiſe hym and magnifie hym for euer.

O ye chyldren of men, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O let Iſrael bleſſe the Lord: prayſe hym and magnifie hym for euer.

O ye prieſtes of the Lord, bleſſe ye the Lord: praiſe hym and magnifie hym for euer.

O ye ſeruantes of the Lorde, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye ſpirites and ſoules of the righteous, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye holy and humble men of hart, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O Ananias, Azarias, and Miſael, bleſſe ye the Lord: prayſe hym and magnifie hym for euer.

Glory be to the father, and to the ſonne. &c.

As it was in the beginning, is nowe. &c.

And after the ſeconde Leſſon, ſhalbe vſed and ſayd Benedictus in Engliſhe, as foloweth.

BLeſſed be the Lorde God of Iſrael: for he hath viſited and redeemed his people. Benedictus.

And hath rayſed vp a mightie ſaluation for vs: in the houſe of his ſeruaunt

Benedictus Dominus.

As he spake by the mouth of his holy Prophetes: which hath been since the world began.

That we should be saued from our enimies: and from the handes of all that hate vs.

To performe the mercy promysed to our forefathers: and to remember his holy couenaunt.

To performe the oth which he sware to our forefather Abraham: that he would geue vs.

That we being deliuered out of the hands of our enimies: might serue hym without fe are

In holynesse and ryghteousnesse before hym: all the dayes of our lyfe.

And thou chylde shalt be called the prophet of the hyghest: for thou shalt goe before the face of the lord to prepare his wayes.

To geue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercy of our God: whereby the day spryng from an hygh, hath visited vs.

To geue lyght to them that syt in darknesse, and in the shadowe of death: and to guyde our feete into the way of peace.

Glory be to the father, and to the sonne. &c.

As it was in the beggynning, is nowe. &c.

Or this. C. Psalme. Iubilate deo.

Iubilate deo.

O Be ioyfull in the Lorde (all ye landes:) serue the lord with gladnesse, and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made vs, & not we our selues, we are his people, & the sheepe of his pasture.

O goe

O goe your way into his gates with thankes geuing, and into his courtes with prayse: be thankfull vnto hym, and speake good of his name.

For the Lorde is gracious, his mercye is euerlastyng: and his trueth endureth from generation to generation.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

Then shalbe sayde the Creede, by the Minister and the people standyng.

IBeleue in God the father almighty, maker of heauen and earth, and in Jesus Christe his onely sonne our Lorde, whiche was conceiued by the holy ghost, borne of the virgin Marie, suffred vnder Ponce Pilate, was crucified, dead, and buried, he descended into hel. The thyrd day he rose agayne from the dead. He ascended into heauen, and sytteth on the ryght hande of God the father almyghtie. From thence shal he come to iudge the quicke and the dead. I beleeue in the holy ghost, the holy Catholique Church, the Communion of saints, the forgeuenesse of sinnes, the resurrection of the body, and the lyfe euerlastyng. Amen.

And after that, these prayers folowing, aswel at Euenyng prayer, as at Morning prayer, all deuoutlye kneelyng, the Minister firste pronouncing with a loude voyce.

The Lorde be with you.

Answeare.

And with thy spirite.

The

The Minister.

Let vs pray.

Lorde haue mercie vpon vs.

Christ haue mercie vpon vs.

Lorde haue mercie vpon vs.

Then the Minister, Clarkes, and people, shal say the Lordes prayer in Englishe with a loude voyce.

Our father which art in heauen, &c.

Then the Minister standyng vp, shal say.

O Lorde shewe thy mercy vpon vs.

Answeare.

And graunt vs thy saluation.

Priest.

O Lorde saue the Queene.

Answeare.

And mercifully heare vs when we cal vpon thee.

Priest.

Indue thy Ministers with righteousnesse.

Answere.

And make thy chosen people ioyfull.

Priest.

O Lorde saue thy people.

Answeare.

And blesse thyne inheritance.

Priest.

Geue peace in our tyme, O Lorde.

Answeare.

Because there is none other that fyghteth for vs, but onely thou, O God.

Priest.

O God make cleane our hartes within vs.

Answeare.

And take not thy holy spirite from vs.

Then

Then shal folowe three Collectes. The first of the day, whiche shalbe the same that is appoynted at the communion. The second for peace. The thyrd for grace to lyue well. And the two last Collectes shal neuer alter, but dayly be sayde at Mornyng prayer througout al the yeere, as foloweth.

The seconde Collect for peace.

O God, whiche art auctho; of peace, and louer of concorde, in knoweledge of whom standeth our eternall lyfe, whose seruice is perfect freedome: defende vs thy humble seruauntes in all assaultes of our enimies, that we surely trustyng in thy defence, may not feare the power of any aduersaries, through the might of Jesus Christ our Lord. Amen.

The thirde Collect for grace.

O Lorde our heauenly father, almightie and euerlasting GOD, which hast safely brought vs to the begynning of this day, defende vs in the same with thy mightie power, and graunt that this day we fal into no sinne, neyther runne into any kynde of daunger, but that all our doynges may be ordered by thy gouernaunce, to doo alwayes that is righteous in thy sight, through Jesu Christ our Lorde. Amen.

An

An order for Euenyng prayer throughout the yeere.

The Priest shall say.

Our father whiche art in heauen, &c.

Then lykewyse he shall say.

O Lorde open thou our lyppes.

Answeare.

And our mouth shal shewe forth thy prayse.

Priest.

O God make speede to saue vs.

Answeare.

Lorde make hast to helpe vs.

Priest.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng, is nowe. &c.

Prayse ye the Lorde.

Then psalmes in order as they be apointed in the table for psalmes, except there be proper psalmes appointed for that day. Then a Lesson of the old Testament, as is appointed likewise in the Kalender, except there be proper Lessons appointed for that day. After that, Magnificat in English, as folowerth.

Magnificat.

MY soule doth magnifie the Lord: and my spirit hath reioyced in God my sauiour.

For he hath regarded the lowlynesse of his handmayden.

For beholde from henceforth: all generations shal cal me blessed.

For he that is mightie hath magnified me: and holy is his name.

And his mercy is on them that feare hym: throwout al generations.

De

He hath shewed strength with his arme: he hath scattered the proude in the imagination of their hartes.

He hath put downe the mightie from their seate: and hath exalted the humble and meeke.

He hath filled the hungry with good thinges: and the riche he hath sent emptie away.

He remembryng his mercie hath holpen his seruant Israel: as he promised to our forefathers Abraham, and his seede for euer.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng, is nowe. &c.

Or this Psalme.

Syng vnto the Lorde a newe song: for he hath done marueylous thynges. Cantate domino. Psalm. 98

With his owne ryght hand, and with his holy arme: hath he gotten hym selfe the victorie.

The Lord declared his saluation: his righteousnesse hath he openly shewed in the syght of the Heathen.

He hath remembred his mercy and trueth toward the house of Israel: and all the endes of the worlde haue seene the saluation of our God.

Shewe your selues ioyfull vnto the Lorde all ye landes: syng, reioyce, and geue thankes.

Prayse the Lorde vpon the Harpe: syng to the Harpe with a Psalme of thankesgeuing.

With trumpettes also and Shawmes: O shewe your selues ioyfull before the Lorde the kyng.

Let the sea make a noyse, and all that therein is:

the

the rounde worlde, and they that dwell therein.

Let the floodes clappe their handes, and let the hylles be ioyful togeather before the Lorde: for he is come to iudge the earth.

With righteousnesse shall he iudge the world: and the people with equitie.

Glory be to the father, and to the sonne, &c.

As it was in the beginnyng, is nowe, &c.

Then a lesson of the newe Testament. And after that,

Nunc dimittis.

Nunc dimittis in Englishe, as foloweth.

LOrd nowe lettest thou thy seruaunt depart in peace: accordyng to thy woorde.

For mine eyes haue seene: thy saluation.

Which thou hast prepared: before the face of all people.

To be a light to lyghten the Gentiles: and to be the glory of thy people Israel.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, is nowe, &c.

Deus misereatur, Psal. 69.

Or this Psalme.

GOd be mercifull vnto vs, & blesse vs: and shewe vs the light of his countenaunce, and be mercifull vnto vs.

That thy way may be knowen vpō earth: thy sauing health among al nations.

Let the people praise thee, O God: yea let all the people praise thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

Let the people prayse thee, O God: let al the people prayse thee.

Then shal the earth bring forth her encrease: and God, euen our owne God, shal geue vs his blessing.

God shal blesse vs: and al the endes of the worlde shall feare hym.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

Then shal folow the Crede, with other prayers, as is before appointed at Morning praier after Benedictus, & with three Collectes: First of the day, the second of peace, the third for aide against al perils, as hereafter foloweth: which two last Collectes shal be daily said at Euening praier, without alteration.

The second Collect at Euenyng prayer.

O God, from whom al holy desires, al good counsayles, and al iust woorkes doo proceede: geue vnto thy seruants that peace which the world can not geue, that both our harts may be set to obey thy commaundements, and also that by thee we being defended from the feare of our enimies, may passe our tyme in rest & quietnesse, through the merites of Jesus Christe our sauiour. Amen.

The thyrd Collect for ayde against al perils.

LYghten our darkenesse, we beseech thee, O Lord, and by thy great mercy defend vs from al perils and daungers of this night, for the loue of thy onely sonne our sauiour Jesus Christe, Amen.

In the feastes of Christmas, the Epiphany, Saint Matthie, Easter, the Assention, Pentecost, Saint Iohn Baptist, Saint Iames, Saint Bartholomewe, Saint Matthæwe, Saint Simon & Iude, Saint Andrew, & Trinitie sunday, shalbe song or said, immediatly after Benedictus, this confessiō of our christian faith.

Quicunque vult salvus esse, ante omnia opus est

Euening prayer.

tenear catholi

Quicunque vult.

WHo so euer wyl be saued: before all thynges it is necessarie that he holde the Catholique fayth.

Quam nisi quisque integram inviolatamque servaverit absque dubio eternum peribit.

Which fayth, except euery one doo kepe holy & vndefyled: without doubt he shal perysshe euerlastyngly.

Fides autem catholica haec est ut veneremur

And the Catholique fayth is this: that we worshyp one God in trinitie, and trinitie in vnitie.

in trinitate unitatem, et in unitate trinitatem.

Neyther confoundyng the persons: nor diuidyng the substaunce.

Neque confundentes personas, neque substantiam separantes.

For there is one person of the father, another of the sonne: and another of the holy ghost.

Alia etenim est persona patris, alia filii, alia Spiritus Sancti.

But the godhead of the father, of the sonne, and of the holy ghost is al one: the glory equal, the maiestie coeternall.

Sed patris et filii et Spiritus Sancti una est divinitas, aequalis gloria, coaeterna maiestas.

Such as the father is, suche is the sonne: and such is the holy ghost.

Qualis pater est filius, talis Spiritus Sanctus.

The father vncreate, the sonne vncreate: and the holy ghost vncreate.

Increatus pater, increatus filius, increatus Spiritus Sanctus.

The father incomprehensible, the sonne incomprehensible, and the holy ghost incomprehensible.

Immensus pater, immensus filius, immensus Spiritus Sanctus.

The father eternal, the sonne eternal: and the holy ghost eternal.

Aeternus pater, aeternus filius, aeternus Spiritus Sanctus.

And yet they are not three eternals: but one eternall.

Et tamen non tres aeterni, sed unus aeternus.

As also there be not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

Sicut non tres increati nec tres immensi, sed unus increatus et unus immensus.

So lykewyse the father is almyghtie, the sonne almyghtie: and the holy ghost almyghtie.

Similiter omnipotens pater, omnipotens filius, omnipotens Spiritus Sanctus.

And yet are they not three almyghties: but one almightie.

Et tamen non tres omnipotentes, sed unus omnipotens.

So the father is God, the sonne is God: and the holy ghost is God.

Ita Deus pater, Deus filius, Deus Spiritus Sanctus.

And

16. And yet they are not three Gods: but one God.
17. So lyke wyse the father is Lord, the sonne Lorde: and the holy ghost Lord.
18. And yet not three Lords: but one Lord.
19. For like as we be compelled by the Christian verite: to acknowledge euery person by him selfe to be God and Lord.
20. So are we forbidden by the Catholique religion: to say there be three Gods, or three Lords.
21. The father is made of none: neyther created, nor begotten.
22. The sonne is of the father alone: not made, nor created, but begotten.
23. The holy ghost is of the father, & of the sonne: neither made, nor created, nor begotten, but proceding.
24. So there is one father, not three fathers, one sonne, not three sonnes: one holy ghost, not three holy ghostes.
25. And in this trinitie none is afore or after other: none is greater or lesse then an other.
26. But the whole three persons: be coeternal together, and coequal.
27. So that in al thinges as is aforesayde: the vnitie in trinitie, and the trinitie in vnitie, is to be worshypped.
28. He therefore that wyl be saued: must thus thinke of the trinitie.
29. Furthermore it is necessary to euerlastyng saluation: that he also beleeue ryghtly in the incarnation of our Lord Jesus Christ.
30. For the ryght fayth is, that we beleeue and confesse: that our Lord Jesus Christ, the sonne of God, is God and man.
31. GOD, of the substance of the father, begotten

before the worldes: and man of the substance of his mother, borne in the worlde.

Perfect God, and perfect man: of a reasonable soule, and humane flesh subsisting.

Equal to the father as touching his godhead: and inferior to the father touching his manhood.

Who although he be God and man: yet is he not two, but one Christ.

One, not by conuersion of the godhead into flesh: but by takyng of the manhood into God.

One altogeather, not by confusion of substance: but by vnitie of person.

For as the reasonable soule & flesh is one man: so God and man is one Christ.

Who suffered for our saluation: descended into hel, rose agayne the thyrd day from the dead.

He assended into heauen, he sytteth on the ryght hand of the father, God almightie: from whence he shal come to iudge the quicke and the dead.

At whose comming al men shal ryse agayne with their bodyes: and shall geue account for their owne workes.

And they that haue done good, shall goe into lyfe euerlasting: and they that haue done euyl, into euerlasting fyre.

This is the Catholique fayth: whiche except a man beleeue faythfully, he can not be saued.

Glory be to the father, and to the sonne, &c.

As it was in the beginnyng, is nowe, &c.

Thus endeth the order of Morning and Euening prayer throughout the whole yeere.

Apost. Constit. lib. 8. cap. 12. apud. Binium. Conc. Tom. 1. pag. 91. 815.

¶ Here foloweth the Letanie to be vsed vpon Sundayes, VVednesdayes, and Fridayes, and at other tymes when it shalbe commaunded by the Ordinarie.

O God the father of heauen: haue mercie vpon vs miserable synners.

O God the father of heauen: haue mercy vpon vs miserable sinners.

O God the sonne redeemer of the worlde: haue mercy vpon vs miserable sinners.

O God the sonne redeemer of the worlde: haue mercy vpon vs miserable sinners.

O God the holy ghost proceeding from the father & the sonne: haue mercie vpon vs miserable synners.

O God the holy ghost proceeding from the father and the sonne: haue mercye vpon vs miserable sinners.

O holy, blessed, and glorious trinitie, three persons & one God: haue merey vpon vs miserable sinners.

O holye, blessed, and glorious trinitie, three persons and one God: haue mercie vpon vs miserable sinners.

Remember not Lorde our offences, nor the offences of our forefathers, neyther take thou vengeaunce of our synnes, spare vs good Lorde, spare thy people whom thou hast redeemed with thy moste precious blood, and be not angrye with vs for euer.

Spare vs good Lorde.

From all euyll and mischiefe, from sinne, from the craftes and assaultes of the deuyll, from thy wrath, and from euerlastyng damnation.

Good Lorde deliuer vs.

From all blyndnesse of hart, from pryde, vayne glory, and hypocrisie, from enuie, hatred, and malice, and

all vncharitablenesse.

Good Lorde deliuer vs.

From fornication, and all other deadly sinne, and from all the deceites of the worlde, the flesshe, and the deuyl.

Good Lorde deliuer vs.

From lyghtnyng and tempest, from plague, pestilence, and famine, from battayle and murder, and from sodayne death.

Good Lorde deliuer vs.

From al sedition and priuie conspiracie, from al false doctrine and heresie, from hardnes of hart, and contempt of thy worde and commaundement.

Good Lorde deliuer vs.

By the mysterie of thy holy incarnation, by thy holy nativitie and circumcision, by thy baptisme, fasting, and temptation.

Good Lorde deliuer vs.

By thyne agonie and bloodye sweat, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascention, and by the comming of the holy ghost.

Good Lorde deliuer vs.

In all tyme of our tribulation, in all tyme of our wealth, in the houre of death, and in the day of iudgement.

Good Lorde deliuer vs.

We synners do beseeche thee to heare vs (O Lorde GOD) and that it may please thee to rule and gouerne thy holye Churche vniuersally in the right way.

We beseeche thee to heare vs good Lorde.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnesse and

holynesse

holynesse of lyfe, thy seruaunt Elizabeth, our most gracious Queene and Gouernour.

VVe beseeche thee to heare vs good Lord.
That it may please thee to rule her hart in thy faith, feare, and loue, and that she may euermore haue affiaunce in thee, and euer seeke thy honour and glory.

VVe beseeche thee to heare vs good Lord.
That it may please thee to be her defendour and keeper, geuyng her the victorie ouer all her enmies.

VVe beseeche thee to heare vs good Lord.
That it may please thee to illuminate all Bysshoppes, Pastours, and Ministers of the Churche, with true knowledge and vnderstandyng of thy woorde, and that both by their preachyng and lyuyng they may set it foorth, and shewe it accordingly.

VVe beseech thee to heare vs good Lord.
That it may please thee to endue the Lordes of the counsayle, and al the nobilitie, with grace, wisdome, and vnderstandyng.

VVe beseeche thee to heare vs good Lord.
That it may please thee to bless and keepe the Magistrates, geuyng them grace to execute iustice, and to mayntayne trueth.

VVe beseeche thee to heare vs good Lord.
That it may please thee to bless and keepe all thy people.

VVe beseeche thee to heare vs good Lord.
That it may please thee to geue to all nations, vnitie, peace, and concorde.

VVe beseeche thee to heare vs good Lord.
That it may please thee to geue vs an hart to loue

and dread thee, and diligently to liue after thy commaundementes.

VVe beseeche thee to heare vs good Lord,
That it may please thee to geue all thy people encrease of grace, to heare meekely thy woorde, and to receiue it with pure affection, and to bryng foorth the fruites of the spirite.

VVe beseech thee to heare vs good Lord,
That it may please thee to bryng into the way of truth all such as haue erred and are deceiued.

VVe beseech thee to heare vs good Lord,
That it may please thee to strengthen such as doo stande, and to comforte and helpe the weake harted, and to rayse vp them that fall, and finally to beate downe Satan vnder our feete.

VVe beseech thee to heare vs good Lord,
That it may please thee to succour, helpe, & comforte, all that be in danger, necessitie, and tribulation.

VVe beseech thee to heare vs good Lord,
That it may please thee to preserue all that trauayle by land or by water, all women labouring of childe, all sycke persons, and young children, and to shewe thy pitie vpon all prysoners and captiues.

VVe beseech thee to heare vs good Lord,
That it may please thee to defende and prouide for the fatherlesse chyldren and wydowes, and all that be desolate and oppressed.

VVe beseech thee to heare vs good Lord,
That it may please thee to haue mercye vppon all men.

VVe beseech thee to heare vs good Lord,
That it may please thee to forgeue our enimies, persecuters, and slaunderers, and to turne their hartes.

VVe beseche thee to heare vs good Lord.

That it may please thee to giue and preserue to our vse the kyndly fruities of the earth, so as in due time we may enioy them.

VVe beseeche thee to heare vs good lord.

That it may please thee to giue vs true repentance, to forgeue vs al our sinnes, neclygences, and ignoraunces, and to endue vs with the grace of thy holy spirite, to amende our lyues accordyng to thy holy worde.

VVe beseeche thee to heare vs good Lord.

Sonne of God: we beseeche thee to heare vs.

Sonne of God: we beseech thee to heare vs.

O Lambe of God, that takest away the sinnes of the worlde.

Graunt vs thy peace.

O lambe of God, that takest away the sinnes of the worlde.

Haue mercie vpon vs.

O Christ heare vs.

O Christ heare vs.

Lorde haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercie vpon vs.

Lorde haue mercy vpon vs.

Lord haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

But delyuer vs from euyll. Amen.

The Versicle.

O Lorde deale not with vs after our sinnes.

Answeare.

Neyther rewarde vs after our iniquities.

Let vs pray.

O God, mercyfull father, that despisest not the syghyng of a contrite hart, nor the desyre of suche as be sorowfull, mercyfully assyst our prayers that we make before thee in al our troubles and aduersities whensoeuer they oppresse vs, and graciously heare vs, that those euylles whiche the craft and subtiltie of the deuyll or man worketh against vs, be brought to nought, and by the prouidence of thy goodnesse they may be dispearsed, that we thy seruauntes, beyng hurte by no persecutions, may euermore geue thankes vnto thee, in thy holye Churche, through Jesus Christ our Lord.

O Lorde aryse, helpe vs, and deliuer vs for thy names sake.

O God, we haue heard with our eares, and our fathers haue declared vnto vs the noble woorkes that thou dyddest in theyr dayes, and in the olde time before them.

O Lord aryse, helpe vs, & deliuer vs for thine honour.

Glory be to the father, and to the sonne, and to the holy ghost.

As it was in the beginning, is nowe, and euer shall be, world without ende. Amen.

From our enimies defende vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully beholde the sorowes of our hartes.

Mercyfully forgeue the sinnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of Dauid haue mercy vpon vs.

Both nowe and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ.

Graciously heare vs, O Lord Christ.

The Verficles.

O Lorde let thy mercy be shewed vpon vs.

Answeare.

As we do put our trust in thee.

Let vs pray.

WE humbly beseeche thee, O father, mercyfully to looke vppon our infirmities, and for the glory of thy names sake, turne from vs all those euylles that we most ryghteously haue deserued, and graunt that in all our troubles we may put our whole trust and confidence in thy mercye, and euermore serue thee in holynesse and pureness of lyuing, to thy honour and glory, through our onely mediatour and aduocate Iesus Christ our Lorde. Amen.

A prayer for the Queenes Maiestie.

O Lord our heauenly father, high and mightie, kyng of kynges, Lorde of Lordes, the onely ruler of princes, whiche doest from thy throne beholde al the dwellers vpon earth, most hartily we beseeche thee with thy fauour to beholde our moste gratious soueraigne Lady Queene Elizabeth, and so replenyshe her with the grace of thy holye spirite, that she may alway enclyne to thy wyll, and walke in thy way, endue her plentifullye with heauenlye gyftes, graunt her in health & wealth long to lyue, strength her, that she may banquishe and ouercome all her enimies, and finallye after this lyfe she may attayne euerlastyng ioy and felicitie, through Iesus Christe our Lorde. Amen.

Almightie

ALmyghtie and euerlastyng God, whiche onely woorkest great maruey les, sende downe vpon our Bysshops and Curates, and all congregations committed to their charge, the healthful spirite of thy grace, and that they may truely please thee, powre vpon them the continuall dewe of thy blessyng: Graunt this, O Lorde, for the honour of our aduocate and mediatour Jesus Christe, Amen.

A prayer of Chrysostome.

ALmyghtie God, whiche hast geuen vs grace at this tyme with one accorde, to make our common supplications vnto thee, and doest promise that when two or three be geathered togeather in thy name, thou wylt graunt theyr requestes: fulfyll nowe, O Lord, the desyres and petitions of thy seruantes, as may be most expedient for them, graunting vs in this world knowledge of thy trueth, & in the worlde to come lyfe euerlastyng. Amen.

2. Corinth. xiij.

THE grace of our Lorde Jesus Christe, and the loue of god, and the felowshyp of the holy ghost, be with vs all euermore. Amen.

For rayne, yf the tyme requyre.

O God heauenly father, which by thy sonne Jesus Christ, hast promised to al them that seeke thy kingdome, and the righteousnesse thereof, all thynges necessarie to their bodyly sustenaunce: Sende vs, we beseeche thee, in this our necessitie, suche moderate rayne and showres, that we may receyue the fruites of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

For fayre weather.

O Lord God, which for the sinne of man dyddest once drowne all the worlde, except eight persons, & afterwarde of thy great mercy dyddest promyse neuer to destroy it so agayne: we humbly beseeche thee, that although we for our iniquities haue woorthyly deserued this plague of rayne and waters, yet vppon our true repentaunce, thou wylt sende vs suche weather, wherby we may receiue the fruites of the earth in due season, and learne both by thy punyshment to amend our lyues, and for thy clemencie to geue thee praise and glory, through Jesus Christ our Lorde. Amen.

In the time of dearth and famine.

O God heauenly father, whose gyft it is that the rayne doeth fall, the earth is fruitfull, beastes increase, and fyshes doo multiply: beholde we beseeche thee the afflictions of thy people, & graunt that this scarsitie & dearth (which we do nowe most iustly suffer for our iniquitie) may through thy goodnesse be mercyfully turned into cheapnesse and plentie, for the loue of Jesus Christ our Lord, to whom with thee and the holy ghost, be al honour. &c.

In the tyme of warre.

O Almyghtie God, kyng of al kinges, and gouernour of all thynges, whose power no creature is able to resyst, to whom it belongeth iustly to punyshe sinners, and to be mercyful to them that truely repent: saue and delyuer vs (we humbly beseeche thee) from the handes of our enimies, abate their pryde, asswage their malice, and confound their deuyses, that we beyng armed with thy defence, may be preserued euermore from all perylles, to glorifie thee whiche art the onely geuer of all victorie,

tozie, throughe the merites of thy onely sonne Jesu Christ our Lorde.

In the tyme of any common plague or sickneſſe.

OAlmyghtie God, whiche in thy wrath in the tyme of kyng Dauid, diddeſt slea with the plague of pestilence threescore and ten thousande, and yet remembryng thy mercy dyddeſt saue the reſt, haue pitie vpon vs miſerable sinners, that nowe are visited with great sycknesse and mortalitie, that lyke as thou diddeſt then commaunde thine angel to ceaſſe from punyshyng: so it may nowe pleaſe thee to withdrawe from vs this plague and greeuous sicknesse, throughe Jesus Christ our Lord. Amen.

OGod, whoſe nature and propertie is euer to haue mercy, & to forgeue, receiue our humble petitions. And though we be tyed and bound with the chayne of our sinnes: yet let the pitifulneſſe of thy great mercy looſe vs, for the honour of Jesus Christes sake, our mediatour and aduocate. Amen.

The Collectes,

Epistles, and Gospelles, to be vsed at the Celebration of the Lordes Supper and holy Communion through the yeere.

The fyrst Sunday in Aduent

The Collect.

ALmyghtie God, geue vs grace that we may cast away the woorkes of darknesse, and put vppon vs the armour of lyght, nowe in the tyme of this mortal life (in the which thy sonne Jesus Christ came to visite vs in great humilitie) that in the last day when he shal come againe in his glorious Maiestie, to iudge both the quicke and the dead, we may ryse to lyfe immortal, through hym who lyueth and raigneth with thee and the holy ghoste, nowe and euer. Amen.

The Epistle.

OWE nothyng to any man, but this, Rom. xiii.
that ye loue one another: for he that loueth another, fulfylleth the lawe. For these commaundements, Thou shalt not commit adulterye, Thou shalt not kyll, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust: and so foorth (yf there be any other commaundement) it is al comprehended in this saying, namely, Loue thy neyghbour as thee selfe.

Loue hurteth not his neighbour, therfore is loue the

the fulfyllyng of the lawe. This also we knowe the season, howe that it is tyme that we should nowe awake out of sleepe, for nowe is our saluation nearer then when we beleeued. The night is passed, the day is come nigh: let vs therfore cast away the deedes of darknesse, and let vs put on the armour of light. Let vs walke honestly, as it were in the day lyght, not in eatyng and drinking, neither in chambering, and wantonnesse, neither in strife and enuiyng: but put ye on the Lord Jesus Christe, and make not prouision for the flesshe, to fulfyll the lustes of it.

minist. of. Sacr. Dioes. part. 1. pag. 24.

The Gospel.

Matth. xxi.

AND when they drewe nigh to Hierusalem, and were come to Bethphage, vnto mount Oliuet, then sent Jesus two of his disciples, saying vnto them, Go into the towne that lyeth ouer agaynst you, and anone ye shal finde an Asse bound, & her Colt with her, lose them, and bryng them vnto me: and yf any man say ought vnto you, say ye, The Lord hath neede of them: & straightway he wil let them goe. All this was done, that it might be fulfilled which was spoken by the prophete, saying, Tell ye the daughter of Sion: Beholde, thy kyng commeth vnto thee meeke, syttyng vpon an Asse and a Colt, the foale of the Asse vsed to the yoke. The disciples went and did as Jesus commaunded them, and brought the Asse and the Colte, and put on them their clothes, and set hym thereon. And manye of the people spread their garmentes in the way: other cut downe braunches from the trees, and strawed them in the way.

Moreouer,

Moreouer, the people that went before, and they that came after, cryed, saying, Hosanna to the sonne of Dauid: Blessed is he that commeth in the name of the Lord, Hosanna in the hyghest. And when he was come to Hierusalem, all the citie was mooued, saying, Who is this? And the people sayde, This is Iesus the Prophete of Nazareth, a citie of Galilee. And Iesus went into the temple of GOD, and caste out all them that solde and bought in the temple, and ouerthrewe the tables of the money chaungers, and the seates of them that sold doues, & sayd vnto them, It is wrytten, My house shalbe called the house of prayer, but ye haue made it a denne of theeues.

The second sunday in Aduent.

The Collect.

BLessed Lorde, whiche hast caused all holy scriptures to be written for our learnyng: Graunt vs that we may in suche wyse heare them, reade, marke, learne, and inwardly digest them, that by patience and comfort of thy holy woorde, we may embrace and euer holde fast the blessed hope of euerlastyng lyfe, whiche thou hast geuen vs in our sauiour Iesus Christ.

The Epistle.

WHat so euer thynges are wrytten afore tyme, they are wrytten for our learnyng, that we, through patience and comfort of the scriptures, myght haue hope. The GOD of patience and consolation, graunt you to be lyke myended one towardes another, after the ensample of Christe Iesu: that ye all agreeyng togeather, may with one mouth prayse GOD the father of Rom. xv. verse. 4.

our Lord Jesus Christe. Wherefore receiue ye one another, as Christe receyued vs to the prayse of God. And this I say, that Jesus Christ was a minister of the circumcision for the trueth of God, to confyrme the promises made vnto the fathers: and that the Gentiles myght prayse GOD for his mercy, as it is wrytten, For this cause I wyl prayse thee among the Gentiles, and syng vnto thy name. And agayne he sayth, Reioyce ye Gentiles with his people. And agayne, Prayse the Lorde all ye Gentiles, and laude hym all ye nations togeather. And agayne (Esai sayth) There shalbe the roote of Jesse, and he that shall ryse to raigne ouer the Gentiles, in him shal the Gentiles trust. The God of hope fyll you with al ioy and peace in beleeuing, that ye may be riche in hope through the power of the holy ghost.

The Gospel.

Luke, xxi.

THere shalbe signes in the sunne and in the moone, and in the starres: and in the earth, the people shalbe at their wittes ende through dispayre. The sea & the water shal roare, & mens hartes shal fayle them for feare, and for lookyng after those thyngs whyche shall come on the earth. For the powers of heauē shal mooue: And then shal they see the sonne of man come in a cloud, with power and great glory. When these thynges begin to come to passe, then looke vp, & lyft vp your heades, for your redemption draweth nigh. And he shewed them a similitude: Beholde the fygge tree, and al other trees, when they shoote forth theyr buddes, ye see and knowe of your owne selues

that

that sommer is then nie at hand. So like wise ye also (when ye see these things come to passe) be sure that the kingdome of God is nye. Verily I say vnto you, this generation shal not passe, til al be fulfilled. Heauen and earth shal passe, but my word shal not passe.

The thirde Sunday in Aduent.

The Collect.

LOrde we beseeche thee geue eare to our prayers, and by thy gratious visitation lighten the darknesse of our hart, by our Lord Jesus Christ.

The Epistle.

LEt a man this wyse esteeme vs, euen as the ministers of Christ, and stewardes of the secrets of God. Furthermore, it is required of the stewardes, that a man be found faythful. With me it is but a very smal thing that I should be iudged of you, eyther of mans iudgement: No, I iudge not mine one selfe, for I knowe nought by mee selfe, yet am I not thereby iustified. It is the Lord that iudgeth me. Therefore iudge nothyng before the tyme, vntil the Lord come, whiche wyl lyghten thinges that are hyd in darknesse, and open the counsayles of the hartes, and then shall euery man haue prayse of God. i.Cor.4.

The Gospel.

WHEN John, beyng in prison, hearde the woorkes of Christ, he sent two of his disciples, and sayde vnto hym, Art thou he that shall come? or do we looke for another? Jesus answeared, and sayde vnto them, Goe and shewe John agayne what ye Mat.xi.

haue heard and seene. The blind receiue their sight, the lame walke, the lepers are cleansed, and the deafe heare, the dead are rayſed vp, and the poore receyue the glad tidinges of the Goſpel: and happy is he that is not offended by me. And as they departed, Jeſus began to ſaye vnto the people concernyng Johñ, What went ye out into the wildernes to ſee? A reede that is ſhaken with the wynde? Or what went ye out for to ſee? A man clothed in ſoft raymente? Beholde, they that weare ſoft clothyng, are in kynges houſes. But what went ye out for to ſee? A prophete? Verely I ſay vnto you, and more then a prophete. For this is he of whom it is written, Behold, I ſende my meſſenger before thy face, which ſhal prepare thy way before thee.

Excita quæſumus Domine potentiam tuam & veni: & magna nobis fiducere: vt ope gratiæ tuæ quod nostra peccata impediunt, indulgentia tuæ propitiationis accelerit: Qui viuis & regnas cum deo patre &c.

The fourth Sunday in Aduent.

The Collect.

LOrde rayſe vp (we praye thee) thy power, & come among vs, and with great myght ſuccour vs: that whereas through our ſinnes and wickedneſſe we be ſore let and hindred, thy bountifull grace and mercy (through the ſatiſfaction of thy ſonne our Lord) may ſpeedily deliuer vs: to whom with thee and the holy ghoſt, be honor and glory, worlde without ende.

The Epiſtle.

Phil. iiii.

REioyce in the Lorde alway, and agayne I ſaye reioyce. Let your ſoftneſſe be knowen to al men, the Lord is euen at hande. Be carefull for nothyng, but in al prayer and ſupplication, let your petitions be manyfeſt vnto God, with geuing of thankes. And the peace of

God

God (whiche passeth all vnderstandyng) keepe your hartes and myndes through Christ Jesu.

The Gospel.

THis is the record of Johan, when the Jewes sent Priests and Leuites from Hierusalem, to aske hym, What art thou? And he confessed & denied not, and sayde plainely, I am not Christe. And they asked hym, What then? art thou Elias? And he sayth, I am not. Art thou the prophet? And he answered, No. Then sayde they vnto hym, What art thou, that we may geue an answere vnto them that sent vs? what sayest thou of thee selfe? He said, I am the voyce of a cryer in the wyldernesse, make straight the way of the Lord, as sayd the prophete Esai. And they which were sent, were of the Pharisees, & they asked hym, and saide vnto him, Why baptisest thou then, if thou be not Christ, nor Elias, neither that prophet? Johan answeared them, saying, I baptise with water, but there standeth one among you, whom ye know not, he it is, which though he came after me, was before me, whose shoe latchet I am not worthy to vnloose. These thynges were doone at Bethabara beyonde Jordane, where Johan did baptise. Iohn.i.

Missa in aurora: Puer natus est nobis et filius datus est nobis cuius imperium super humerum eius: et vocabitur nomen eius magni consilii angelus. Esaie. ix. Dixit dominus ad me filius meus es tu ego hodie genui te. Psal. ii. Dominus dixit ad me. Hodie cognoui quia dominus exaudiet me cum clamauero ad eum. Psal. iiii. Dilexisti iustitiam et odisti iniquitatem propterea unxit te deus deus tuus oleo exultationis prae consortibus tuis. Psal. xliiii. Eructauit cor meum verbum bonum dico ego opera mea regi. Psal. xliiii. Deus noster refugium et virtus adiutor in tribulationibus quam dilecta tabernacula tua domine virtutum. Psal. lxxxiii. Benedixisti domine terram tuam auertisti captiuitatem iacob. Psal. lxxxiiii. Quasi mane veritas orta est et processit sol a domo sua. Psal. xviii. Exultauerunt montes sicut arietes et colles sicut agni ouium. Psal. cxiii. Quid est tibi mare quod fugisti et tu iordanis quia conuersus es retrorsum. Psal. cxiii. Quoniam deus magnus dominus et rex magnus super omnem terram. Psal. xcvi. Dominus regnauit exultet terra laetentur insulae multae. Psal. xcvi. Lux orta est iusto et rectis corde laetitia. Psal. xcvi. Cantate domino canticum nouum quia mirabilia fecit. Psal. xcvii. Omnes fines terrae viderunt salutare dei nostri. Psal. xcvii. Iubilate deo omnis terra cantate et exultate et psallite. Psal. xcvii. Psallite domino in citharis et voce psalmi. Psal. xcvii. Ecce nomen domini venit de longinquo et claritas eius implebit orbem terrarum. Esaie. xxx. Ecce dominus veniet et omnes sancti eius cum eo et erit in die illa lux magna. Zach. xiiii. Ecce ego mitto angelum meum et praeparabit viam ante faciem meam. Malach. iii. Ecce dominator dominus egredietur de loco suo et ipse aedificabit templum domini. Malach. iii. Ecce ego mitto angelum meum et praeparabit viam ante faciem meam. Malach. iii. Ecce dominator dominus egredietur de loco suo et ipse aedificabit templum domini. Malach. iii. Christmas day.

The Collect.

ALmyghtie GOD, whiche hast geuen vs thy onely begotten sonne, to take our nature vpon hym, and this day to be borne of a pure virgin: Graunt that we, beyng regenerate and made thy

Cccc

thy chyldren by adoption and grace, may dayly be renued by thy holye spirite, through the same our Lorde Jesus Christ, who lyueth, and raigneth with thee. &c. Amen.

The Epistle.

Hebr. i.

GOD in tymes past, diuerslye & many wayes spake vnto the fathers by prophets: but in these last dayes he hath spoken to vs by his owne sonne, whom he hath made heire of al thinges, by whom also he made the world. Which sonne, beyng the bryghtnesse of his glory, and the very image of his substaunce, ruling all thynges with the worde of his power, hath by his owne person purged our sinnes, and sitteth on the ryght hand of the maiestie on hygh, beyng so much more excellēt then the angels, as he hath by inheritance obteined a more excellent name then they. For vnto which of the angels sayd he at any tyme, Thou art my sonne, this day haue I begotten thee? And againe, I wyll be his father, and he shalbe my sonne. And agayne, when he bryngeth in the fyrste begotten sonne into the worlde, he sayth, And let al the angels of GOD worshyp hym. And vnto the angels he sayth, He maketh his angels spirites, and his ministers a flame of fyre. But vnto the sonne he sayth, Thy seate (O God) shalbe for euer & euer, the scepter of thy kyngdome is a ryght scepter, thou hast loued righteousnesse, and hated iniquitie. Wherfore God, euen thy God, hath annoynted thee with oyle of gladnesse aboue thy felowes. And thou Lord in the beginning hast layde the fundation of the earth, & the heauens are the workes of thy handes. They shal perysh, but thou endurest. They al shal waxe olde as doth a garment,

ment, and as a vesture shalt thou change them, and they shalbe changed: but thou art euen the same, and thy yeeres shal not fayle.

The Gospel.

IN the beginning was ỹ worde, and the worde was with God, and God was the worde. The same was in the begynnyng with GOD. Al thinges were made by it, and without it was made nothing that was made. In it was life, and the life was the lyght of men, and the light shineth in the darkenesse, and the darknesse comprehended it not. There was sent from God a man, whose name was John: the same came as a witnesse, to beare witnesse of the lyght, that all men through hym myght beleeue. He was not that lyght, but was sent to beare wytnesse of the lyght. That light was the true light whiche lyghteth euery man that commeth into the worlde. He was in the worlde, and the worlde was made by hym, and the worlde knewe hym not. He came among his owne, and his owne receyued hym not. But as many as receiued hym, to them gaue he power to be made sonnes of God, euen them that beleued on his name, which were borne, not of blood, nor of the wyl of the flesh, nor yet of the wil of man, but of God. And the same woorde became flesh, and dwelt among vs, and we sawe the glory of it, as the glory of the only begotten sonne of the father, full of grace and trueth. John. i.

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Saint Steuens day.

The Collect.

GRaunt vs, O Lorde, to learne to loue our enmies, by the example of thy Martyr saint Steuen, who prayed for his persecutours, to thee which liuest, &c.

Then shal folow a Collect of the Natiuitie, whiche shalbe sayde continually vnto Newe yeeres day.

The Epistle.

Act. vii.

AND Steuen beyng full of the holy ghost, looked vp stedfastly with his eyes into heauen, and sawe the glory of God, and Jesus standyng on the right hand of God, and said, Behold, I see the heauens open, & the sonne of man standyng on the right hande of God. Then they gaue a shoute with a loude voyce, and stopped their eares, and ranne vpon him al at once, and cast him out of the citie, & stoned him. And the witnesses layde downe their clothes at a young mans feete, whose name was Saul. And they stoned Steuen, calling on, and saying, Lord Jesu receiue my spirite. And he kneeled downe, & cryed with a loude voyce, Lorde lay not this sinne to their charge. And when he had thus spoken, he fel a sleepe.

The Gospel.

Mat. 23.

BEholde, I sende vnto you Prophetes, and wyse men, and Scribes, and some of them ye shal kyll and crucifie, and some of them shal ye scourge in your Synagogues, and persecute them from citie to citie, that vppon you may come all the ryghteous

ryghteous blood whiche hath been shedde vpon the earth, from the blood of ryghteous Abel, vnto the blood of Zacharias the sonne of Barachias, whom ye slue betweene the temple and the aulter. Verily I say vnto you, al these thinges shal come vpon this generation. O Hierusalem, Hierusalem, thou that killest the prophetes, and stonest them whiche are sent vnto thee, howe often would I haue geathered thy chyldren togeather, euen as the Hen geathereth her chickens vnder her winges, and ye woulde not: Beholde, your house is left vnto you desolate. For I say vnto you, ye shal not see me hencefoorth, tyl that ye say, blessed is he that commeth in the name of the Lorde.

Saint Iohn Euangelistes day.

The Collect.

MErcyfull Lorde, we beseeche thee to cast thy bryght beames of lyght vpon thy Churche, that it beyng lyghtened by the doctrine of thy blessed Apostle and Euangelist Iohn, may atteine to thy euerlastyng gyftes, through Iesus Christe our Lord. Amen.

The Epistle.

THAT whiche was from the begynnyng, which we haue heard, which we haue seene with our eyes, which we haue looked vpon, & our handes haue handled of the woorde of lyfe. And the lyfe appeared, and we haue seene, & beare witnesse, and shew vnto you that eternal life which was with the father, & appeared vnto vs. That whiche we haue seene and heard, declare we vnto you, that ye also may haue felowshyp with vs, i. Ioh. i.

vs, and that our felowshyp may be with the father and his sonne Iesus Christe. And this we wryte vnto you, that ye may reioyce, and that your ioy may be ful. And this is the tidings which we haue heard of him, and declare vnto you, that god is light, and in him is no darknes at al. If we say we haue felowship with him, and walke in darknesse, we lye, & doo not the trueth. But and if we walke in lyght, euen as he is in light, then haue we felowshyp with him, and the blood of Iesus Christ his sonne cleanseth vs from al sinne. Yf we say we haue no sinne, we deceiue our selues, and the trueth is not in vs. Yf we knowledge our sinnes, he is faythfull and iust to forgeue vs our sinnes, and to cleanse vs from all vnryghteousnesse. If we say we haue not sinned, we make him a lyer, and his worde is not in vs.

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The Gospel.

Joh. xxi.

IEsus sayd vnto Peter, Folowe thou me. Peter turned about, and saw the disciple whom Iesus loued folowyng (which also leaned on his brest at supper, and sayde, Lorde, whiche is he that betraieth thee?) When Peter therefore sawe him, he said to Iesus, Lorde, what shall he here do? Iesus sayde vnto hym, Yf I wyll haue hym to tarry tyll I come, what is that to thee? Folowe thou me. Then went this saying abrode among the brethren, that that disciple shoulde not dye: yet Iesus sayde not to hym, He shall not dye: but, Yf I wyll that he tarry tyll I come, what is that to thee? The same disciple is he whiche testifieth of these thynges, and wrote these thynges, and we knowe that his testimonie is true.

There

There are also many other thinges whiche Jesus dyd, the which if they shoulde be wrytten euery one, I suppose the worlde could not conteyne the bookes that shoulde be wrytten.

The Innocentes day.

The Collect.

ALmighty God, whose praise this day the young Innocentes thy witnesses haue confessed and shewed forth, not in speaking, but in dying: mortifie and kyl al vices in vs, that in our conuersation our lyfe may expresse thy fayth, which with our tongues we do confesse, through Jesus Christe our Lorde.

The Epistle.

LOoked, and loe, a lambe stoode on the mount Sion, and with hym an hundred fourtie and foure thousande, hauyng his name and his fathers name wrytten in theyr foreheades, and I hearde a voyce from heauen, as the sounde of many waters, and as the voyce of a great thunder. And I heard the voyce of harpers, harping with their harpes. And they song as it were a newe song, before the seate, & before the foure beastes and the elders, and no man coulde learne the song, but the hundred fourtie and foure thousande, whiche were redeemed from the earth. These are they whiche were not defyled with women, for they are virgins. These folowe the lambe where so euer he goeth. These were redeemed from men, beyng the fyrst fruites vnto GOD, and to the lambe, and in theyr mouthes was found no guyle: for they are without spot before the throne of GOD.

Apoc. xiiii.

The

The Gospel.

Matth. ii.

HE angel of the Lord appeared to Joseph in a sleepe, saying, Arise, and take the child and his mother, & flee into Egypt, and be thou there tyll I bryng thee worde: for it wyll come to passe that Herode shal seeke the chyld, to destroy hym. So when he awoke, he tooke the chylde, and his mother by nyght, and departed into Egypt, and was there vnto the death of Herode, that it myght be fulfylled whiche was spoken of the Lord by the prophete, saying, Out of Egypt haue I called my son. Then Herode, when he sawe that he was mocked of the wyse men, was exceedyng wroth, and sent foorth men of warre, and slue all the chyldren that were in Bethlehem, and in all the coastes (as many as were two yeeres olde or vnder) according to the tyme which he had diligently knowen out of the wyse men. Then was fulfylled that which was spoken by the Prophete Jeremie, where as he sayde, In Rama was there a voyce heard, lamentation, weeping, and great mournyng, Rachel weeping for her chyldren, and would not be comforted, because they were not.

The Sunday after Christmas day.

The Collect.

Almyghtye God. &c. (As vpon Christmas day.)

The Epistle.

Gala. iiii.

ND I say, that the heyre (as long as he is a chylde) differeth not from a seruaunt, though he be Lorde of all, but is vnder tutours and gouernours, vntyll the tyme that the father

ther hath appointed. Euen so we also, when we were children, were in bondage vnder the ordinances of the world: But when the time was full come, God sent his sonne made of a woman, & made bond vnto the lawe, to redeeme them whiche were bond vnto the lawe: that we through election myght receyue the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes, God hath sent the spirite of his sonne into our hartes, which cryeth Abba, father. Wherefore nowe thou art not a seruaunt, but a sonne. If thou be a sonne, thou art also an heyre of God through Christ.

The Gospel.

THis is the booke of the generation of Jesus Christe the sonne of Dauid, the sonne of Abraham: Abraham begate Isahac: Isahac begate Jacob: Jacob begate Judas & his brethren: Judas begate Phares and Zaram of Thamar: Phares begate Esrom: Esrom begat Aram: Aram begat Aminadab: Aminadab begat Naallon: Naallon begat Salmon: Salmon begat Boos, of Rahab: Boos begat Obed, of Ruth: Obed begat Jesse: Jesse begat Dauid the kyng: Dauid the kyng begat Solomon, of her that was the wife of Urie: Solomon begate Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Osias: Osias begat Joatham, Joatham begate Achas: Achas begate Ezechias: Ezechias begate Manasses: Manasses begat Amon: Amon begat Josias: Josias begate Jechonias and his brethren, about the tyme that they were caryed away to Babylon. And after they Matth. i.

they were brought to Babylon, Iechonias begate Salathiel: Salathiel begate Zorobabel: Zorobabel begate Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achim: Achim begat Eliud: Eliud begat Eleasar: Eleasar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husband of Marie, of whom was borne Jesus, euen he that is called Christe. And so al the generations from Abraham to Dauid, are .xiiii. generations. And from Dauid vnto the captiuitie of Babylon, are .xiiii. generations. And from the captiuitie of Babylon vnto Christ, are .xiiii. generations.

The byrth of Jesus Christe was on this wyse: when his mother Marie was maryed to Joseph, (before they came to dwel togeather) she was found with childe by the holy ghost. Then Joseph her husbande, because he was a righteous man, and would not put her to shame, was minded priuily to depart from her, but while he thus thought, behold the angel of the Lord appeared vnto him in sleepe, saying, Joseph thou sonne of Dauid, feare not to take vnto thee Marie thy wife: for that which is conceiued in her, commeth of the holy ghost. She shal bring forth a sonne, and thou shalt call his name Jesus, for he shal saue his people from their sinnes.

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All this was done, that it might be fulfilled which was spoken of the Lord by the prophete, saying, Beholde, a mayde shalbe with childe, and shall bring forth a sonne, and they shall call his name Emmanuel, which if a man interprete, is as muche to say, as God with vs. And Joseph, as soone as he awoke out of sleepe, did as the angel of the Lorde had bydden him: and he toke his wyfe vnto him, and knewe her not, til she had brought forth her first begotten

sonne,

sonne, and called his name Jesus.

The Circumcision of Christe.

The Collect.

ALmyghtie God, which madest thy blessed sonne to be circumcised, and obedient to the lawe for man: graunt vs the circumcision of the spirite, that our hartes and al our members being mortified from al worldly and carnal lustes, may in al thinges obey thy blessed wyl: through the same thy sonne Jesus Christ our Lorde.

The Epistle.

BLessed is the man to whom the Lord wyll not imputе sinne. Came this blessednes then vpon the vncircumcision: or vpon the circumcision also? for we say that fayth was reckoned to Abraham for righteousnesse. How was it then reckoned? when he was in the circumcision, or when he was in the vncircumcision? not in tyme of circumcision, but when he was yet vncircumcised. And he receiued the signe of circumcision, as a seale of the ryghteousnesse of fayth, whiche he had yet beyng vncircumcised, that he shoulde be the father of al them that beleeue, though they be not circumcised, that ryghteousnesse myght be imputed to them also, and that he myght be the father of circumcision, not vnto them onely whiche came of the circumcised, but vnto them also that walke in the steppes of the fayth that was in our father Abraham before the tyme of circumcision. For the promyse (that he shoulde be heyre of the worlde) happened Rom. iiii.

happened not to Abraham, or to his seede through the law, but through the righteousnesse of faith. For yf they which are of the law, be heyres, then is faith but vayne, and the promise of none effect.

The Gospel.

Luke.ii. AND it fortuned, as soone as the angels were gone away from the shepheardes into heauen, they sayde one to another, Let vs goe now euen vnto Bethlehem, & see this thyng that we heare say is happened, whiche the Lord hath shewed vnto vs. And they came with haste, and founde Marie and Joseph, and the babe layde in a manger. And when they had seene it, they published abrode the saying that was tolde them of that chylde. And all they that hearde it, wondred at those thinges which were told them of the shepheardes. But Marie kept all those sayinges, and pondred them in her hart. And the shepheardes returned, praysyng and lauding GOD, for all the thynges that they had hearde and seene, euen as it was told vnto them. And when the eyght day was come, that the chylde should be circumcised, his name was called Jesus, whiche was named of the angell before he was conceyued in the wombe.

Yf there be a Sunday betweene the Epiphanie & the Circumcision, then shalbe vsed the same Collect, Epistle, and Gospell at the Communion, whiche was vsed vpon the day of Circumcision.

The

The Collect.

O God, whiche by the leadyng of a ſtarre, didſt manifeſt thy onely begotten ſonne to the Gentiles: mercyfully graunt, that we whiche knowe thee nowe by fayth, may after this lyfe haue the fruition of thy glorious godhead, through Chriſt our Lorde. Amen.

The Epiſtle.

FOr this cauſe I Paul am a priſoner of Jeſus Chriſt for you Heathen, yf ye haue heard of the miniſtration of the grace of God which is geuen me to youwarde. For by reuelation shewed he the myſterye vnto me, as I wrote afore in fewe wordes, wherby when ye reade, ye may vnderſtand my knowledge in the myſterie of Chriſte, whiche myſterie in tymes paſt was not opened vnto the ſonnes of men, as it is nowe declared vnto his holy Apoſtles and Prophetes by the ſpirite, that the Gentiles ſhoulde be inheriters alſo, and of the ſame body, & partakers of his promyſe of Chriſte by the meanes of the Goſpell: whereof I am made a miniſter, accordyng to the gyft of the grace of God, whiche is geuen vnto me after the workyng of his power. Vnto me the leaſt of all Saintes is this grace geuen, that I ſhould preache among the Gentiles, the vnſearchable rycheſſe of Chriſte, and to make all men ſee what the felowſhip of the myſterie is, whiche from the begynnyng of the worlde hath been hyd in GOD, whiche made all thynges, thorowe Jeſus Chriſte, to the intent that nowe vnto the rulers and powers in heauenly thynges, myght be knowen by the congregation, the manyfolde wyſedome of God, accordyng to the eternall purpoſe Eph. iii.

whiche he wrought in Christe Jesu our Lorde, by whom we haue boldnesse and entraunce with the confidence whiche is by the fayth of hym.

The Gospel.

Matth. ii. 1.

WHen Jesus was borne in Bethlehem, a Citie of Jurie, in the tyme of Herode the Kyng: behold, there came wise men from the East to Hierusalem, saying, Where is he that is borne King of the Jewes? for we haue sene his starre in the East, and are come to worshyp hym. When Herode the Kyng had hearde these thinges, he was troubled, and all the Citie of Hierusalem with hym. And when he had geathered all the chiefe Priestes and Scribes of the people togeather, he demaunded of them where Christe shoulde be borne. And they sayde vnto him, At Bethlehem in Jurie. For thus it is wrytten by the Prophete, And thou Bethlehem in the lande of Jurie, art not the leaste among the princes of Juda: For out of thee there shal come vnto me the captaine that shall gouerne my people Israel. Then Herode, (when he had priuily called the wyse men) he enquired of them diligently what tyme the starre appeared. And he bade them goe to Bethlehem, and sayde, Goe your way thyther, and searche diligently for the chylde. And when ye haue founde hym, bryng me worde agayne, that I may come and worshyp hym also. When they had heard the Kyng, they departed, and loe the starre which they sawe in the East, went before them, tyll it came and stoode ouer the place wherein the chyld was. When they sawe the starre, they

p Matt. of Luc. col. 1602 Rese. par. 1. pag. 12.

they were exceedyng glad, and went into the house, and founde the childe with Marie his mother, and fell downe flat, and worshipped him, & opened their treasures, and offred vnto him gyftes, gold, frankencense, and Myrrhe. And after they were warned of God in sleepe that they shoulde not goe agayne to Herode, they returned into their owne countrey another way.

The first sunday after the Epiphanie.

The Collect.

LOrde we beseeche thee mercifully to receiue the prayers of thy people which call vpon thee, and graunt that they may both perceiue and knowe what thinges they ought to do, and also haue grace & power faythfully to fulfyll the same, through Jesus Christ our Lord.

The Epistle.

BEseche you therfore brethren by the mercifulnesse of GOD, that ye make your bodies a quicke sacrifice, holy & acceptable vnto God, whiche is your reasonable seruyng of God, & fashion not your selues lyke vnto this worlde, but be ye changed in your shape, by the renewyng of your mind, that ye may proue what thing that good and acceptable and perfect wyll of God is. For I say (through the grace that vnto me geuen is) to euery man among you, that no man stande hygh in his owne conceyte, more then it becommeth him to esteeme of himselfe: but so iudge of himselfe, that he be gentle and sober, accordyng as God hath dealt to euery man the measure of faythe. For as we haue

Roma. xii. 1.

Eccles. of. Laicol. diocess. part. 1. pag. 13.

many members in one body, and all members haue not one office: So we, being many, are one body in Christ, and euery man among our selues, one anothers members.

The Gospel.

Luke.ii.

THE father and mother of Jesus went to Hierusalem, after the custome of ỳ feast day. And whē they had fulfylled the dayes, as they returned home, the chylde Jesus abode stil in Hierusalem, and his father & mother knewe not of it: but they supposyng him to haue been in the companie, came a dayes iorney, and sought hym among their kinsfolke and acquayntance: and when they founde hym not, they went backe agayne to Hierusalem, and sought hym. And it fortuned, that after three dayes they founde him in the temple, syttyng in the myddes of the doctours, hearyng them, and posyng them. And al that hearde him were astonied at his vnderstanding and answeares. And when they sawe him, they marueyled, and his mother sayd vnto him, Sonne, why hast thou thus dealt with vs? behold, thy father and I haue sought thee sorowyng. And he sayde vnto them, Howe happened it that ye sought me? wyst ye not that I must goe about my fathers busynesse? And they vnderstoode not that saying whiche he spake vnto them. And he went downe with them, and came to Nazareth, & was obedient vnto them. But his mother kept all these sayinges togeather in her hart. And Jesus prospered in wysdome and age, and in fauour with God and men.

minist. of Lincol Diocs. part. 1. pag. 14.

The

The Collect.

ALmyghtie and euerlastyng God, whiche doest gouerne all thynges in heauen and earth: mercyfully heare the supplications of thy people, & graunt vs thy peace al the dayes of our lyfe.

The Epistle.

SEeyng that we haue dyuers gyftes, accordyng to the grace that is geuen vnto vs: yf a man haue the gyfte of prophecie, let hym haue it, that it be agreeyng to the fayth. Let hym that hath an office, wayte on his office. Let hym that teacheth, take heede to his doctrine. Let hym that exhorteth, geue attendaunce to his exhortation. If any man geue, let hym doo it with synglenesse. Let hym that ruleth, doo it with diligence. If any man shewe mercy, let hym doo it with chearfulnesse. Let loue be without dissimulation. Hate that whiche is euyl, and cleaue vnto that whiche is good. Be kynde one to another with brotherly loue. In geuyng honour, goe one before another. Be not slouthfull in the busynesse whiche ye haue in hande. Be feruent in spirite. Apply your selues to the tyme. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessitie of the Saintes. Be redie to harbour. Blesse them whiche persecute you. Blesse, I say, and curse not. Be mery with them that are mery, weepe with them that weepe, be of lyke affection one towardes another. Be not hygh mynded, but make your selues equal to them of the lower sort. Rom. xii.

The

The Gospel.

Iohn.ii.

AND the thyrde day was there a marriage in Cana, a Citie of Galilee, & the mother of Jesus was there. And Jesus was called (and his disciples) vnto the marryage. And when the wine failed, the mother of Jesus said vnto him, They haue no wine. Jesus sayde vnto her, woman, what haue I to doo with thee? Mine houre is not yet come. His mother sayde vnto the ministers, Whatsoeuer he sayth vnto you, doo it. And there were standyng there syxe water pottes of stone, after the maner of purifying of the Jewes, conteynyng two or three fyrkins a peece. Jesus sayde vnto them, Fyl the waters pottes with water. And they filled them vp to the brym. And he sayd vnto them, Drawe out nowe, & beare vnto the gouernour of the feaste. And they bare it. When the ruler of the feaste had tasted the water turned into wyne, and knewe not whence it was (but the ministers whiche drewe the water knewe) he called the bridegrome, & sayd vnto hym, Euery man at the beginning doeth set foorth good wyne, and when men be dronke, then that which is woorse: but thou hast kept the good wine vntyll nowe. This beginning of myracles dyd Jesus in Cana of Galilee, and shewed his glory, and his disciples beleeued on hym.

The.iii. Sunday after the Epiphanie.

The Collect.

ALmyghtie and euerlastyng GOD, mercifully looke vppon our infyrmities, and in all our daungers and necessities, stretche foorth thy ryght

right hande to helpe and defende vs, through Christ our Lorde.

The Epistle.

BE not wyse in your owne opinions. Recompence to no man euil for euil. Prouide aforehande thinges honest, not onely before God, but also in the syght of all men. Yf it be possible (as muche as in you is) lyue peaceably with all men. Dearely beloued, auenge not your selues, but rather geue place vnto wrath. For it is wrytten, Vengeaunce is myne, I wyl reward, sayth the Lorde. Therefore yf thyne enimie hunger, feede hym, yf he thyrst, geue hym drynke: For in so doyng, thou shalt heape coales of fyre on his head. Be not ouercome of euyl: but ouercome euyl with goodnesse. Rom.xii.

† minist. of Lincol. dioces. part. 1. pag. 12.

The Gospel.

WHen he was come downe from the mountayne, muche people folowed hym. And beholde, there came a Leper, and worshypped hym, saying, Maister, yf thou wylt, thou canst make me cleane. And Jesus put forth his hande, & touched hym, saying, I wyll, be thou cleane. And immediately his leprosie was cleansed. And Jesus sayde vnto him, Tell no man, but goe & shew thee self to the priest, and offer the gyft (that Moses commaunded to be offered) for a witnesse vnto them. And when Jesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saying, Maister, my seruant lieth at home sicke of the palsie, & is greeuously Matth. viii.

payned. And Jesus sayde, When I come vnto him I wyl heale him. The Centurion answeared, & said, Syr, I am not worthy that thou shouldest come vnder my rofe: but speake the woord only, and my seruant shalbe healed. For I also am a man subiecte to the auctoritie of another, and haue souldiers vnder me. And I saye to this man, Goe, and he goeth: and to another man, Come, and he commeth: and to my seruaunt, Doo this, and he doeth it. When Jesus hearde these woords, he maruelled, and sayd to them that folowed him, Verily I say vnto you, I haue not founde so great fayth in Israel. I say vnto you, that many shall come from the East and West, and shall rest with Abraham, Isahac, and Jacob, in the kyngdome of heauen: but the chyldren of the kyngdome shalbe cast out into vtter darknesse, there shalbe weepyng, and gnashyng of teeth. And Jesus sayd vnto the Centurion, Goe thy way, and as thou beleuest, so be it vnto thee. And his seruaunt was healed in the selfe same houre.

The.iiii.sunday after the Epiphanie.

The Collect.

GOD which knowest vs to be set in the middest of so many and great dangers, that for mans frayletnesse we can not alway stand vpryghtly: graunt to vs the health of body and soule, that all those thyngs which we suffer for synne, by thy helpe we may wel passe and ouercome, through Christ our Lorde.

The Epistle.

Roma.xiii. LET euery soule submit him selfe vnto the auctoritie of the higher powers: for there is no power but of God. The powers that be, are ordeyned of God. Who so euer

ſoeuer therefore reſyſteth power, reſyſteth the ordinaunce of GOD: but they that reſyſte, ſhal receyue to them ſelues damnation. For rulers are not fearefull to them that doo good, but to them that doo euyl. Wylt thou be without feare of the power? Doo wel then, and ſo ſhalt thou be prayſed of the ſame: for he is the miniſter of God for thy wealth. But & yf thou doo that which is euyl, then feare, for he beareth not the ſwoord for nought: for he is the miniſter of God, to take vengeaunce on them that doo euyll. Wherefore ye muſt needes obey, not onely for feare of vengeaunce, but alſo becauſe of conſcience, and euen for this cauſe pay ye tribute. For they are Gods miniſters, ſeruyng for the ſame purpoſe. Geue to euery man therefore his duetie: tribute, to whom tribute belongeth: cuſtome, to whom cuſtome is due: feare, to whom feare belongeth: honour, to whom honour parteyneth.

The Goſpel.

AND when he entred into a ſhyp, his diſciples folowed him. And beholde there aroſe a great tempeſt in the ſea, inſomuche as the ſhyp was couered with waues, but he was aſleepe. And his diſciples came to him, and awoke him, ſaying, Maiſter, ſaue vs, we peryſhe. And he ſayd vnto them, Why are ye fearfull, O ye of litle fayth? Then he aroſe, and rebuked the wyndes and the ſea, and there folowed a great calme. But the men marueyled, ſaying, What manner of man is this, that both wyndes and ſea obey hym? And when he was come to the other ſyde, into the countrey of the Gergeſites, there mette Math. viiij

hym

hym two possessed of deuyles, which came out of the graues, and were out of measure fierce, so that no man myght goe by that way. And behold, they cryed out, saying, O Jesu thou sonne of God, what haue we to do with thee: Art thou come hither to torment vs before the tyme? And there was a good way of from them a heard of many swyne feedyng. So the deuyles besought hym, saying, Yf thou cast vs out, suffer vs to goe into the heard of swyne. And he said vnto them, Goe your wayes. Then went they out, and departed into the heard of swyne. And beholde, the whole heard of swyne was caried headlong into the sea, and perysshed in the waters. Then they that kept them fled, and went their wayes into the citie, and told euery thyng, and what had happened vnto the possessed of the deuyles. And beholde the whole citie came out to meete Jesus: and when they sawe hym, they besought hym that he woulde depart out of their coastes.

The.v.sunday after the Epiphanie.

The Collect.

LOrde, we beseche thee to keepe thy Church and housholde continually in thy true religion, that they whiche do leane only vpon hope of thy heauenlye grace, maye euermore be defended, by thy mightie power: through Jesus Christ our Lord.

Minist. of Lincol. Dioc. fo. pag. 11. 4.

The Epistle.

Colos.iii.12. PVT vpon you as the elect of God, tender mercy, kyndenesse, humblenesse of mynde, meekenesse, long suffering, forbearyng one another, & forgeuyng one another: as Christ forgaue you, euen so doo

doo ye. Aboue all these thinges put on loue, which is the bonde of perfectnesse. And the peace of God rule in your hartes, to the whiche peace ye are called in one body: and see that ye be thankful. Let the worde of Christ dwel in you plenteously, with al wisedome, Teache and exhorte your owne selues in Psalmes and Hymnes, and spiritual Songues, singing with grace in your hartes to the Lorde. And whatsoeuer ye doo in woorde or deede, doo all in the name of the Lorde Iesu, geuyng thankes to God the father by hym.

The Gospel.

THE kingdome of heaue is lyke vnto a man whiche sowed good seede in his feelde: but whyle men slept, his enimie came, and sowed tares among the wheate, and went his way. But when the blade was sprong vp, and had brought foorth fruite, then appeared the tares also. So the seruauntes of the Housholder came, and sayde vnto hym, Syr, dyddest not thou sowe good seede in thy fielde: from whence then hath it tares? He said vnto them, The enuious man hath done this. The seruantes sayd vnto hym, Wylt thou then that we goe & weede them vp? But he sayde, Nay, lest whyle ye geather vp the tares, ye plucke vp also the wheate with them: let both grow together vntyll the harueste, and in the tyme of harueste I wyl say to the Reapers, Geather ye fyrste the tares, & bynd them togeather in sheaues to be brent, but geather the wheate into my barne. Matth. xiii.

The

The ſixth ſunday, yf there be ſo many, ſhall haue the ſame Pſalme, Collect, Epiſtle, and Goſpel, that was vpon the fyfth ſunday.

The ſunday called Septuageſima.

The Collect.

O Lord, we beſech thee fauourably to heare the prayers of thy people, that we which are iuſtly punished for our offences, may be mercifully deliuered by thy goodnes, for ỹ glory of thy name, through Jeſu Chriſte our Sauiour, who liueth and raigneth world without ende. Amen.

The Epiſtle.

1. Cor. ix. 24. PErceiue ye not how that they which runne in a courſe, runne all, but one receyueth the reward? So runne, that ye may obteyne. Euery one that proueth maiſteries, abſteyneth from al thynges, & they doo it to obteyne a crowne that ſhal periſhe: but we to obteine an euerlaſtyng crowne. I therefore ſo runne, not as at an vncertayne thing, ſo fight I, not as one that beateth the ayre: but I tame my body, and bryng it into ſubiection, leſt by any meanes it come to paſſe, that whē I haue preached to other, I mee ſelfe ſhoulde be a caſtaway.

minist. of Sacrat Doctrine. part. 1. pag. 14.

The Goſpel.

Matth. xx. THE kyngdome of heauen is lyke vnto a man that is an houſeholder, whiche went out earely in the morning to hyre labourers into his Vineyarde. And when the agreement was made with the labourers

labourers for a peny a day, he sent them into his vineyarde. And he went out about the thyrd houre, and sawe other standyng idle in the Market place, and sayde vnto them, Goe ye also into the vineyard, and what soeuer is ryght I wyl geue you. And they went their way. Agayne, he went out about the sixth and nienth houre, and did likewise. And about the eleuenth houre he went out, & founde other standyng idle, and sayd vnto them, Why stand ye here all the day idle? They sayd vnto him, Because no man hath hyred vs: He sayth vnto them, Goe ye also into the vineyarde, and what so euer is ryght, that shal ye receyue. So when euen was come, the Lorde of the vineyarde sayde vnto his Stewarde, Cal the labourers, and geue them their hyre, begynnyng at the last vntyll the fyrst. And when they dyd come that came about the eleuenth houre, they receyued euery man a penie. But when the fyrste came also, they supposed that they shoulde haue receiued more, and they lykewyse receyued euery man a penie. And when they had receyued it, they murmured agaynst the good man of the house, saying, These last haue wrought but one houre, and thou hast made them equall with vs, whiche haue borne the burden and heate of the day. But he answered vnto one of them, and sayde, Frende, I doo thee no wrong: Diddest thou not agree with me for a penie? Take that thine is, and goe thy way: I wyl geue vnto this last, euen as vnto thee. Is it not lawfull for mee to doo as me lusteth with myne owne goodes? Is thyne eye euyl, because I am good? So the last shalbe fyrst, and the fyrst shalbe last. For many be called, but fewe be chosen.

The

The ſunday called Sexageſima.

The Collect.

LOrd God, which ſeeſt that we put not our truſt in anye thyng that we doo, mercyfully graunt, that by thy power we maye be defended againſt all aduerſitie, through Jeſus Chriſt our Lord.

The Epiſtle.

1.Cor.xi. YE ſuffer fooles gladly, ſeeyng your ſelues are wyſe. For ye ſuffer yf a man bryng you into bondage, yf a man deuoure, yf a man take, yf a man exalt him ſelfe, yf a man ſmyte you on the face. I ſpeake as concernyng rebuke, as though we had been weake in this behalfe. Howbeit, wherein ſoeuer any man dare be bold (I ſpeake foolishly) I dare be bolde alſo. They are Hebrues, euen ſo am I. They are Iſraelites, euen ſo am I. They are the ſeede of Abraham, euen ſo am I. They are the miniſters of Chriſt (I ſpeake as a foole) I am more. In labours more abundant, in ſtrypes aboue meaſure, in pryſon more plenteouſly, in death oft: of the Iewes fiue times receyued I. xl. ſtripes ſaue one, thryſe was I beaten with rods, I was once ſtoned, I ſuffered thryſe ſhypwracke, nyght and day haue I been in the deepe ſea. In iourneying often, in perils of waters, in perils of robbers, in ieoperdies of mine owne nation, in ieoperdies among the Heathen: in perils in the Citie, in perils in the wyldernelle, in perils in the ſea, in perils among falſe brethren: in labour and trauayle, in watchynges often, in hunger and thryſte, in faſtynges often, in colde and nakednelſe, beſyde the thynges whiche outwardly

wardly happen vnto me. I am cumbred dayly, and doo care for all congregations. Who is weake, and I am not weake? who is offended, and I burne not? If I must needes boaste, I wyl boaste of the thinges that concerne myne infyrmities. The God & father of our Lorde Jesus Christ, whiche is blessed for euermore, knoweth that I lye not.

The Gospel.

WHen much people were geathered together, and were come to hym out of all Cities, he spake by a similitude. The Sower went out to sowe his seede, and as he sowed, some fell by the way syde, and it was troden downe, and the foules of the ayre deuoured it vp. And some fell on stones, and as soone as it was sprong vp, it withered awaye, because it lacked moystnesse. And some fell among thornes, and the thornes sprang vp with it, and choked it. And some fell on good ground, and sprang vp, and bare fruite an hundred folde. And as he sayde these thynges, he cryed, He that hath eares to heare, let hym heare. And his disciples asked hym, saying, what maner of similitude is this? And he said, Vnto you it is geuen to knowe the secrets of the kingdome of GOD, but to other by parables, that when they see, they shoulde not see, and when they heare, they shoulde not vnderstande. The parable is this. The seede is the woorde of God. Those that are beside the way, are they that heare, then commeth the deuyll, and taketh away the woorde out of their hartes, lest they shoulde beleeue, and be saued. They on the Luke. viij.

stones

stones, are they, which when they heare, receiue the worde with ioy, and these haue no rootes, which for a whyle beleeue, and in time of temptation go away. And that which fell among thornes, are they, which when they haue heard, goe forth, & are choked with cares and richelle, & voluptuous lyuyng, and bryng forth no fruite. That which fel in the good ground, are they, which with a pure and good hart heare the woorde, and keepe it, and bryng forth fruite through pacience.

The sunday called Quinquagesima.

The Collect.

O Lorde, whiche doest teache vs that all our doinges without charitie are nothyng woorth: sende thy holy ghoste, and powre into our hartes that most excellent gift of charitie, the very bond of peace & al vertues, without the which whosoeuer lyueth, is counted dead before thee: Graunt this for thy only sonne Jesus Christes sake.

The Epistle.

1. Cor. xiii. THough I speake with tongues of men, and of angels, & haue no loue, I am euen as soundyng brasse, or as a tynckling Cymbale. And though I couldе prophecie, and vnderstande al secretes, and all knowledge: yea yt I haue all fayth, so that I could moue mountaynes out of their places, & yet haue no loue, I am nothyng. And though I bestowe al my goodes to feede the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothyng. Loue suffereth long, and is curteous, loue enuyeth not, loue doeth not frowardly, swelleth not, dealeth

beareth not dishonestly, seeketh not her owne, is not prouoked to anger, thinketh none euil, reioyceth not in iniquitie: but reioyceth in the trueth, suffereth all thynges, beleeueth all thynges, hopeth all thynges, endureth all thynges. Though that prophesying fayle, eyther tōgues ceasse, or knowledge vanish away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophesying is vnperfect: But whē that which is perfect is come, then that which is vnperfect shalbe done away. When I was a chylde, I spake as a chylde, I vnderstoode as a chylde, I imagined as a chylde: But as soone as I was a man, I put away chyldishnesse. Now we see in a glasse, euen in a darke speaking: but then shal we see face to face. Nowe I know vnperfectly: but then shall I know, euen as I am knowen. Nowe abydeth fayth, hope, and loue, euen these three: but the chiefe of these is loue.

The Gospel.

IESUS tooke vnto hym the twelue, and sayde vnto them, Behold, we go vp to Hierusalē, and all shalbe fulfylled that are wrytten by the prophetes of the sonne of man. For he shalbe deliuered vnto the Gentiles, and shalbe mocked, and despitefully intreated, and spitted on. And whē they haue scourged hym, they wyll put hym to death, and the thyrde day he shall ryse agayne. And they vnderstoode none of these thynges. And this saying was hyd from them, so that they perceyued not the thynges whiche were spoken. And it came to passe, that as he was come nygh to Iericho, a certayne blynde man sate by the

Luke. xviii.

by the way ſyde beggyng. And when he heard the people paſſe by, he aſked what it meant. And they ſayde vnto hym, that Jeſus of Nazareth paſſed by. And he cryed, ſaying, Jeſu thou ſonne of Dauid haue mercy on me. And they whiche went before rebuked hym, that he ſhoulde holde his peace. But he cryed ſo much the more, Thou ſonne of Dauid haue mercy on me. And Jeſus ſtoode ſtill, and commaunded hym to be brought vnto him. And when he was come neare, he aſked hym, ſaying, What wylt thou that I doo vnto thee? And he ſayde, Lorde, that I might receiue my ſyght. And Jeſus ſayde vnto him, Receiue thy ſyght, thy fayth hath ſaued thee. And immediatly he receiued his ſyght, and folowed hym, prayſing God. And all the people, when they ſawe it, gaue prayſe vnto God.

The firſt day of Lent.

The Collect.

ALmightie & euerlaſting God, whiche hateſt nothing that thou haſt made, and doeſt forgeue the ſinnes of all them that be penitent: create and make in vs newe and contrite hartes, that we worthyly lamentyng our ſinnes, and knowledgyng our wretchednelle, may obteyne of thee the GOD of all mercy, perfect remiſſion and forgeuenelle, through Jeſus Chriſt.

The Epiſtle.

Ioel.ii. 12.

this ſcripture ſuppoſed to be ſomewhat applyed. 2. part of y Sermon of print. 1608. pag. 3. 7.

TURNE you vnto me with all your hartes, with faſtyng, weepyng, and mournyng, rent your hartes, and not your clothes. Turne you vnto the Lorde your God, for he is gratious, and mercifull, long ſufferyng, and of great

great compaſſion, and redy to pardon wickednesse. Then (no doubt) he also shal turne and forgeue, and after his chastenyng, he shall let your encreaſe remayne for meate & drynke offeringes vnto the Lorde your God. Blowe out with the trumpet in Sion, proclayme a fastyng, cal the congregation, & geather the people togeather, warne the congregation, geather the Elders, bryng the chyldren and ſuckelinges togeather. Let the bridegrome goe forth of his chamber, and the bryde out of her cloſet. Let the Prieſtes ſerue the Lorde betweene the porche and the aulter, weepyng, and ſaying, Be fauourable, O Lorde, be fauourable vnto thy people, let not thyne heritage be brought to ſuche confuſion, leſt the Heathen be lordes thereof. Wherefore ſhould they ſay among the Heathen, Where is nowe their God?

The Goſpel.

WHEN ye faſt, be not ſad, as the hypocrites are. For they diſfigure their faces, that it may appeare vnto men howe that they faſt. Verely I ſay vnto you, they haue their reward. But thou when thou faſteſt, annoynt thyne head, and waſh thy face, that it appeare not vnto men howe thou faſteſt, but vnto thy father which is in ſecrete, and thy father whiche ſeeth in ſecrete, ſhall reward thee openly. Lay not vp for your ſelues treaſure vpon earth, where the ruſte and moth doeth corrupt, and where theeues breake through and ſteale: But lay vp for you treaſures in heauen, where

Matth. vi. 16. did. epiſt. præced. pag. 37.

neither rust nor moth doth corrupt, & where theeues doo not breake through, nor steale: for where your treasure is, there wyll your hartes be also.

The first Sunday in Lent.

The Collect.

O Lorde, whiche for our sake dyddest fast fourtie dayes and fourtie nightes, geue vs grace to vse such abstinence, that our flesshe, beyng subdued to the spirite, we may euer obey thy godly motions, in righteousnes and true holynesse, to thy honour and glory, whiche lyuest and raignest &c.

The Epistle.

2. Cor. vi, 1

WE as helpers exhort you, that ye receiue not the grace of God in vayne. For he sayth, I haue hearde thee in a tyme accepted, and in the day of saluation haue I succoured thee. Beholde, nowe is that accepted tyme: Beholde, nowe is that day of saluation. Let vs geue none occasion of euyl, that in our office be founde no fault: but in all thinges let vs behaue our selues as the ministers of God, in much pacience, in afflictions, in necessities, in anguishes, in stripes, in prisonmentes, in strifes, in labours, in watchinges, in fastynges, in purenesse, in knowledge, in long suffrynge, in kyndnesse, in the holy ghost, in loue vnfayned, in the woorde of trueth, in the power of GOD, by the armour of ryghteousnesse of the ryght hande and on the left, by honour and dishonour, by euyll report, and good report, as deceiuers, and yet true, as vnknowen, and yet knowen, as dying, and beholde we lyue, as chastened, and not killed, as sorrowing

rowyng, and yet alway merry, as poore, and yet make many riche, as hauing nothing, and yet possessyng all thynges.

The Gospel. *Matth. iiii.*

THen was Jesus led away of the spirite into wyldernesse, to be tempted of the deuyll. And when he had fasted fourtie dayes and fourtie nightes, he was at the last an hungred. And when the tempter came to hym, he sayde, If thou be the sonne of GOD, commaund that these stones be made bread. But he answeared, and sayd, It is wrytten, Man shall not lyue by bread onely, but by euery worde that proceedeth out of the mouth of GOD. Then the deuyll taketh hym vp into the holy citie, and setteth hym on a pinacle of the Temple, and sayth vnto hym, If thou be the sonne of God, cast thee selfe downe headlong: for it is wrytten, He shall geue his angels charge ouer thee, and with their handes they shall hold thee vp, least at any tyme thou dashe thy foote agaynst a stone. And Jesus sayde vnto hym, It is wrytten agayne, thou shalt not tempt the Lorde thy GOD. Agayne, the deuill taketh hym vp into an exceedyng high mountaine, and sheweth hym al the kingdomes of the worlde, and the glorie of them, and sayth vnto hym, All these will I geue thee, if thou wilt fall downe and worship me. Then sayth Jesus vnto hym, Auoyde Satan, for it is wrytten, Thou shalt worship the Lorde thy God, and hym onely shalt thou serue. Then the deuill leaueth him, and beholde the angels came and ministred vnto hym.

The Collect.

ALmyghtie God, whiche doest see that we haue no power of our selues to helpe our selues: kepe thou vs both outwardly in our bodyes, and inwardly in our soules, that we may be defended from al aduersities, whiche may happen to the body, and from al euyl thoughtes whiche may assault and hurt the soule, through Jesus Christ. &c.

The Epistle.

1. Thes.iiii. E beseeche you brethren, and exhort you by the Lorde Jesus, that ye encrease more & more, euen as ye haue receiued of vs, howe ye ought to walke, and to please god, for ye know what commaundementes we gaue you by our Lorde Jesus Christe. For this is the wyll of God, euen your holynesse: that ye shoulde abstayne from fornication, and that euery one of you shoulde knowe howe to kepe his vessell in holynesse and honour, and not in the lust of concupiscence, as doo the Heathen, which knowe not God. That no man oppresse and defraude his brother in bargaynyng, because that the Lord is the auenger of al such things, as we tolde you before, & testified. For God hath not called vs vnto vncleannesse, but vnto holynesse. He therefore that dispiseth, dispiseth not man, but God, whiche hath sent his holy spirite among you.

The Gospel.

Matth. xv. Esus went thence, and departed into the coastes of Tyre & Sidon: and behold, a woman of Canaan (which came out of the same coastes) cryed vnto hym, saying, Haue mercye on me, O Lorde, thou sonne of Dauid: my

my daughter is petiously vexed with a deuyl. But he answeared her nothing at al. And his disciples came and besought hym, saying, Sende her away, for she cryeth after vs. But he answeared and sayde, I am not sent but to the lost sheepe of the house of Israel. Then came she and worshipped hym, saying, Loide helpe me. He answeared and sayde, It is not meete to take the childrens bread, & cast it to dogges. She answeared and sayde, Trueth Loide, for the dogges eate of the crumbes whiche fall from their maisters table. Then Jesus answeared, and sayd vnto her, O woman, great is thy fayth, be it vnto thee euen as thou wylt. And her daughter was made whole euen the same tyme.

The thyrde sunday in Lent.

The Collect.

WE beseeche thee almightie GOD, looke vpon the hartie desyres of thy humble seruantes, and stretch fooyth the ryght hand of thy maiestie, to be our defence agaynst all our enimies, thyough Jesus Chriſte our Loyde.

The Epistle.

BE you the folowers of God as deare chyldren, and walke in loue, euen as Christ loued vs, and gaue hym selfe for vs, an offering, and a sacrifice of a sweete sauour to God. As for fornication, and all vncleannesse, or couetousnesse, let it not be once named among you, as it becommeth saintes, or fylthynesse, or foolishe talking, or iesting, which are not comely, but rather geuyng of thankes. For this ye know we, that no whoremonger, eyther vncleane person, or couetous person (whiche is a worshipper of images) hath any inheritance

Ephes. v. 1.

in the kyngdome of Christe and of God. Let no man deceiue you with vayne wordes: For because of such thynges commeth the wrath of God vppon the chyldren of disobedience. Be not ye therfore companions of them. Ye were sometimes darknesse, but now are ye lyght in the Lord, walke as the chyldren of lyght, for the fruite of the spirite consisteth in all goodnesse, and ryghteousnesse, and trueth. Accept that which is pleasyng vnto the Lord, and haue no felowship with the vnfruitfull workes of darknesse, but rather rebuke them. For it is a shame euen to name those thynges whiche are done of them in secrete: but all thynges when they are brought forth by the lyght, are manifest. For what so euer is manifest, the same is lyght. Wherefore he sayth, Awake thou that sleepest, and stand vp from death, and Christ shall geue thee lyght.

mind. of Lincol Diocess. part. 1. pag. 13.

The Gospel.

Luke. xi. 14.

IEsus was castyng out a deuyll that was dumbe. And when he hadde caste out the deuill, the dumbe spake: and the people woondred. But some of them sayde, He casteth out deuylles through Beelzebub the cheefe of the deuylles. And other tempted hym, and required of hym a signe from heauen. But he knowyng their thoughtes, sayde vnto them, Euery kingdome diuided agaynst it selfe is desolate, and one house dooth fall vppon another. Yf Satan also be diuided agaynst him selfe, howe shall his kyngdome endure? Because ye say, I caste out deuylles through Beelzebub. Yf I by the helpe

mind. of Lincol Diocess. part. 1. pag. 13.

of

of Beelzebub cast out deuyls, by whose helpe do your chyldren cast them out? Therefore shall they be your iudges. But yf I with the fynger of God cast out deuyls, no doubt the kingdome of God is come vppon you. When a strong man armed watcheth his house, the thinges that he possesseth are in peace: But when a stronger thē he commeth vpon hym, and ouercommeth him, he taketh from hym all his harnesse (wherin he trusted) and diuideth his goodes. He that is not with me, is agaynst me. And he that geathereth not with me, scattereth abrode. When the vncleane spirite is gone out of a man, he walketh thorowe drye places, seekyng rest: and when he fyndeth none, he sayth, I wyll returne agayne into my house whence I came out. And whē he cōmeth, he fyndeth it swept and garnished. Then goeth he, and taketh to him seuen other spirites, worse then him selfe, and they enter in, and dwell there, and the ende of that man, is worse then the begynnyng. And it fortuned that as he spake these thynges, a certayne woman of the company lyft vp her voyce, and sayd vnto him, Happy is the wombe that bare thee, and the pappes whiche gaue thee suche. But he said, Yea happy are they that heare the woord of God, and keepe it.

The fourth sunday in Lent.

The Collect.

GRaunt we beseeche thee almyghtie God, that we whiche for our euyll deedes are woorthyly punished, by the comfort of thy grace may mercifully be releeued, through our Lorde Jesus Christ.

The

The Epistle.

Gala.iiii.25

TEl me (ye that desyre to be vnder the lawe) doo ye not heare of the lawe? for it is wrytten that Abraham had two sonnes, the one by a bondmaid, the other by a freewoman, yea, and he whiche was borne of the bonde woman, was borne after the flesshe: but he whiche was borne of the free womã, was borne by promise. Which thinges are spoken by an allegorie. For these are two testaments, the one from the mount Sina, whiche gendreth vnto bondage, whiche is Agar: For mount Sina, is Agar in Arabia, and bordreth vpon the citie which is nowe called Hierusalem, and is in bondage with her chyldren. But Hierusalem which is aboue, is free, whiche is the mother of vs al. For it is wrytten, Reioyce thou barren that bearest no children, breake foorth and crye thou that trauaylest not: For the desolate hath many moe chyldren, then she whiche hath an husbande.

mirr. of true Dioc. p. part. 1. pag. 14.

Brethren, we are after Isahac the chyldren of promise. But as then he that was borne after the flesshe, persecuted him that was borne after the spirite: euen so is it nowe. Neuertheless, what sayth the Scripture? Put away the bonde woman and her sonne: For the sonne of the bond woman, shal not be heyre with the sonne of the free woman. So then brethrẽ, we are not chyldren of the bonde woman, but of the free woman.

The

The Gospel.

Iesus departed ouer the sea of Galilee, which is the sea of Tiberias, and a great multitude folowed hym, because they saw his miracles whiche he dyd on them that were diseased. And Iesus went vp into a mountayne, and there he sate with his disciples. And Easter a feast of the Iewes was nygh. When Iesus then lyft vp his eyes, and sawe a great company come vnto hym, he sayd vnto Philip, whence shall we buye bread, that these may eate? This he sayd to proue hym, for he hym selfe knewe what he woulde do. Philip answeared hym, Two hundred penyworth of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrewe, Simon Peters brother) sayth vnto hym, There is a lad whiche hath fyue barley loaues, and two fyshes: but what are they among so many? And Iesus sayd, Make the people syt downe. There was muche grasse in the place. So the men sate downe, in number about fyue thousande. And Iesus tooke the bread, & when he had geuen thanks, he gaue to the disciples, and the disciples to them that were set downe, and lykewyse of the fyshes as much as they would. When they had eatē yenough, he sayde vnto his disciples, Gather vp the broken meate which remayneth, that nothyng be lost. And they gathered it togeather, and fylled twelue baskets with the broken meate of the fiue barley loaues, whiche broken meate remayned vnto them that had eaten. Then those men (when they had seene the miracle that Iesus dyd) sayde, This is of a trueth the Iohn. vi.

same

same prophete that shoulde come into the worlde.

The fyfth sunday in Lent.

The Collect.

WE beseeche thee almyghtie God, mercifully to looke vppon thy people, that by thy great goodnesse they may be gouerned and preserued euermore both in body and soule, thorowe Jesus Christe our Lorde.

The Epistle.

Hebr. ix.

CHriste beyng an hygh Priest of good thynges to come, came by a greater and a more perfect tabernacle, not made with handes, that is to say, not of this building, neither by the blood of Goates and Calues: but by his owne blood he entred in once into the holy place, and found eternal redemption. For yf the blood of Oxen, and of Goates, & the asshes of a young Cowe when it was sprinkled, purifyeth the vncleane, as touchyng the purifiyng of the flesshe: howe muche more shall the blood of Christe (whiche through the eternall spirite offered hym selfe without spot to GOD) purge your conscience from dead workes, for to serue the lyuyng God? And for this cause he is the mediatour of the newe Testament, that through death, whiche chaunced for the redemption of those transgressions that were vnder the fyrst Testament, they whiche are called, myght receyue the promise of eternall inheritance.

The

The Goſpel.

WHiche of you can rebuke me of ſinne? Yf I ſay the trueth, why doo ye not beleeue me? He that is of God, heareth gods wordes: Ye therefore heare them not, becauſe ye are not of God. Then aunſwered the Jewes, & ſayde vnto hym, Say we not well that thou art a Samaritane, and haſt the deuyll? Jeſus aunſwered, I haue not the deuyll, but I honour my father, and ye haue dishonoured me. I ſeeke not mine owne prayſe, there is one that ſeeketh, and iudgeth. Verily, verily I ſay vnto you, Yf a man keepe my ſaying, he ſhall neuer ſee death. Then ſayde the Jewes vnto hym, Now know we that thou haſt the deuyll. Abraham is dead, and the prophets, and thou ſayeſt, Yf a man keepe my ſaying, he ſhall neuer taſt of death. Art thou greater then our father Abraham, whiche is dead? And the prophetes are dead: Whom makeſt thou thee ſelfe? Jeſus aunſwered, Yf I honour mee ſelfe, myne honour is nothyng, it is my father that honoureth me, which you ſay is your GOD, and yet ye haue not knowen hym: But I knowe hym, and if I ſay I knowe hym not, I ſhalbe a lyer, lyke vnto you. But I knowe hym, and keepe his ſaying. Your father Abraham was glad to ſee my day, and he ſawe it, and reioyced. Then ſayd the Jewes vnto hym, Thou art not yet fyftie yeeres old, and haſt thou ſeene Abraham? Jeſus ſayde vnto them, Verily, verily I ſaye vnto you, Ere Abraham was borne, I am. Then tooke they vp ſtones to caſt at hym: But Jeſus hyd hym ſelfe, and went out of

Iohn. viii.

the

the temple.

The sunday next before Easter.

The Collect.

ALmyghtie and euerlastyng God, whiche of thy tender loue towardes man, hast sent our saui-
our Jesus Christe, to take vpon hym our flesshe, and to suffer death vpon the crosse, that all mankynd
shoulde followe the example of his great humilitie: mercifully graunt, that we both followe the example
of his patience, and be made partakers of his resur-
rection, through the same Jesus Christe our Lord.

The Epistle.

Phili. ii. 5.

LET the same mynde be in you, that was also in Christe Jesu, which whē he was in the shape of God, thought it no robberie to be equal with God: Neuertheles, he made hym self of no reputation, takyng on hym the shape of a seruaunt, and became lyke vnto men, and was founde in his apparell as a man. He humbled hym self, & became obedient to the death, euen the death of the crosse. Wherefore God hath also exalted hym on hygh, and geuen hym a name, whiche is aboue all names, that in the name of Jesus euery knee shoulde bowe, both of thynges in heauen, & thynges in earth, and thynges vnder the earth, and that all tongues shoulde confesse that Jesus Christ is the Lorde, vnto the prayse of God the father.

minist. of Nicol. Diocesse. part. 1. pag. 13.

The

The Gospel,

AND it came to passe, when Je- Matt. xxvi.
sus had fynyshed all these sayinges, he sayde vnto his disciples, Ye knowe that after two dayes shalbe Easter, & the sonne of man shalbe deliuered ouer to be crucified. Then assembled togeather the cheefe Priestes & the Scribes, and the Elders of the people, vnto the palace of the hygh Priest (whiche was called Caiaphas) and helde a counsell that they myght take Jesus by subtiltie, and kyll him. But they saide, Not on the holy day, least there be an vprore among the people. When Jesus was in Bethanie, in the house of Simon the Leper, there came vnto hym a woman, hauing an Alabaster boxe of pretious oyntment, and powred it on his head as he sate at the boorde. But when his disciples saw it, they had indignation, saying, Wherto serueth this waste? This oyntment myght haue been wel solde, and geuen to the poore. When Jesus vnderstoode that, he sayth vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me. For ye haue the poore alwayes with you, but me ye shal not haue alwayes. And in that she hath cast this oyntment on my body, she did it to bury me. Verily I say vnto you, wheresoeuer this Gospel shalbe preached in all the world, there shal also this be tolde that she hath done, for a memoriall of her. Then one of the twelue (whiche was called Judas Iscariot) went out vnto the chiefe priestes, & said vnto them, What wyl ye geue me, and I wyl deliuer

hym

him vnto you? And they appointed vnto him thyrtie peeces of syluer. And from that tyme forth he sought opportunitie to betray hym. The fyrste day of sweete breade, the disciples came to Jesus, saying to hym, Where wylt thou that we prepare for thee to eate the Passeouer? And he sayde, Goe into the Citie to suche a man, and say vnto hym, The maister sayth, My tyme is at hande: I wyll keepe my Easter by thee with my disciples. And the disciples dyd as Jesus had appoynted them, and they made redy the Passeouer, when the euen was come, he sate downe with the twelue: and as they dyd eate, he sayde. Verely I say vnto you, that one of you shall betray me. And they were exceedyng sorowfull, and began euery one of them to say vnto hym, Lorde is it I? He answeared & sayd, He that dyppeth his hande with me in the dishe, the same shal betray me. The son of man truely goeth as it is wrytten of hym: but woe vnto that man by whom the sonne of man is betrayed, it had been good for that man yf he had not ben borne. Then Judas which betrayed hym, answeared and sayde, Maister, Is it I? He sayde vnto hym, Thou hast sayde. And when they were eatyng, Jesus tooke bread, and when he had geuen thankes, he brake it, and gaue it to the disciples, and sayd, Take, eate, this is my body. And he tooke the cuppe, and thanked, and gaue it them, saying, Drynke ye all of this, for this is my blood (which is of the newe Testament) that is shedde for many, for the remission of sinnes. But I say vnto you, I wyll not drynke hencefoorth of this fruite of the vine tree, vntyll that day when I shall drynke it newe with you in my fathers kingdome. And when they had sayde grace, they went out vnto mount Oliuet. Then sayd Jesus vnto thē,

All

All ye shalbe offended because of me this nyght. For it is wrytten, I wyll smyte the Shepheard, and the sheepe of the floche shalbe scattered abrode: but after I am rysen agayne, I wyll goe before you into Galilee. Peter answeared, and sayde vnto hym, Though all men be offended because of thee, yet wyll I not be offended. Jesus sayde vnto hym, Verily I say vnto thee, that in this same nyght, before the Cocke crowe, thou shalt denye my thryse. Peter sayde vnto him, Yea though I shoulde dye with thee, yet wyll I not denye thee: lykewyse also sayde all the disciples. Then came Jesus with them vnto a farme place (whiche is called Gethsemane) and sayde vnto the disciples, Syt ye here whyle I goe and pray yonder. And he tooke with hym Peter, and the two sonnes of Zebedee, and began to waxe sorowful and heauie. Then sayde Jesus vnto them, My soule is heauie euen vnto the death. Tarrie ye here and watche with me. And he went a litle farther, and fell flat on his face, and prayed, saying, O my father, yf it be possible, let this cuppe passe from me: neuertheless, not as I wyll, but as thou wylt. And he came vnto his Disciples, and founde them a sleepe, and sayde vnto Peter, what, coulde ye not watche with me one houre? Watche and pray, that ye enter not into temptation. The spirite is willyng, but the flesshe is weake. He went away once agayne, and prayed, saying, O my father, yf this cuppe may not passe away from me, excepte I dryncke of it, thy wyll be fulfylled. And he came and founde them a sleepe agayne, for theyr eyes were heauie. And he left them, and went agayne, and prayed the thyrde tyme, saying the same woordes. Then commeth he to his Disciples, and sayde vnto

them, Sleepe on nowe, and take your rest. Behold the houre is at hande, and the sonne of man is betrayed into the handes of sinners. Ryse, let vs be going, beholde, he is at hande that doeth betraye me. Whyle he yet spake, loe Judas, one of the number of the twelue came, and with hym a great multitude, with swoordes and staues, sent from the cheefe Priestes and Elders of the people. But he that betrayed hym, gaue them a token, saying, Whom so euer I kysse, the same is he, holde hym fast: and foorthwith he came to Jesus, and sayde, Haile Master, and kyssed hym. And Jesus sayde vnto hym, Freende, wherefore art thou come? Then came they, and layde handes on Jesus, and tooke hym. And beholde, one of them whiche were with Jesus, stretched out his hande, and drewe his swoorde, and stroke a seruaunt of the hygh Priestes, and smote of his eare. Then sayde Jesus vnto hym, Put vp thy swoorde into the sheathe, for all they that take the swoorde, shall perysshe with the swoorde. Thynkest thou that I can not nowe pray to my father, and he shall geue me euen nowe more then twelue legions of Angelles? But howe then shall the Scriptures be fulfylled? for thus must it be. In the same houre sayde Jesus to the multitude, Ye be come out as it were vnto a theefe, with swoordes and staues for to take me. I sate dayly with you teaching in the Temple, and ye tooke me not. But all this is doone, that the Scriptures of the Prophetes myght be fulfylled. Then all the Disciples forsooke hym, and fled. And they tooke Jesus, and led hym to Caiaphas the Hygh Priest, where ỹ Scribes and the Elders were assembled. But Peter folowed hym a farre of vnto the hygh Priestes palace, and

went

went in, and sate with the seruauntes, to see the ende. The cheefe Priestes, and the Elders, and al the counsayle, sought false witnesse agaynst Jesus (for to put hym to death) but founde none, yea, when many false witnesses came, yet founde they none. At the last came two false witnesses, and sayde, This felowe sayde, I am able to destroy the Temple of God, and to bielde it agayne in three dayes. And the cheefe Priest arose, and sayde vnto hym, Aunswearest thou nothyng? Why doo these beare witnesse agaynst thee? But Jesus held his peace. And the cheefe Priest aunswered, and sayde vnto hym, I charge thee by the lyuyng God, that thou tel vs whether thou be Christe the sonne of God. Jesus sayd vnto hym, Thou hast sayde. Neuertheless I say vnto you, Hereafter shal ye see the sonne of man sytting on the ryght hande of power, and comming in the cloudes of the skye. Then the hygh Priest rent his clothes, saying, He hath spoken blasphemie, what neede we of any more witnesses? Beholde, nowe ye haue hearde his blasphemie, what thynke ye? They aunswered, and sayde, He is worthie to dye. Then dyd they spyt in his face, and buffeted hym with fystes, and other smote hym on the face with the paulme of their handes, saying, Tell vs, thou Christe, who is he that smote thee? Peter sate without in the Court, and a Damosell came to hym, saying, Thou also wast with Jesus of Galilee. But he denyed before them all, saying, I wote not what thou sayest. When he was gone out into the porche, another wenche sawe hym, and sayde vnto them that were there, This felowe was also with Jesus of Nazareth. And agayne he denyed with an othe, saying, I doo not knowe the man. After a

whyle came vnto hym they that stoode by, and sayde vnto Peter, Surely thou art euen one of them, for thy speache bewrayeth thee. Then beganne he to curse and to sweare that he knewe not the man. And immediatly the Cocke crewe. And Peter remembred the worde of Jesu, which sayde vnto hym, Before the Cocke crowe, thou shalt denye me thryse, and he went out, and wept bitterly. When the mourning was come, all the cheefe Priestes and Elders of the people, helde a counsaile against Jesus to put hym to death, and brought hym bounde, and deliuered hym vnto Pontius Pilate the Deputie. Then Judas (which had betrayed hym) seeing that he was condempned, repented him selfe, and brought agayne the. xxx. plates of syluer to the chiefe Priests and Elders, saying, I haue sinned, betraying the innocent blood. And they sayde, What is that to vs: see thou to that. And he cast downe the syluer plates in the Temple, and departed, and went and hanged hym selfe. And the chiefe Priestes tooke the syluer plates, and sayde, It is not lawfull for to put them into the treasurie, because it is the price of blood. And they tooke counsayle, and bought with them a Potters fielde to burie straungers in. Wherefore the feelde is called Acheldema, that is, The feelde of blood, vntyll this day. Then was fulfylled that whiche was spoken to Jeremie the Prophete, saying, And they tooke thyrtie syluer plates, the price of hym that was valued, whom they bought of the chyldren of Israel, and gaue them for the Potters feelde, as the Lorde appoynted me. Jesus stoode before the Deputie, and the Deputie asked hym, saying, Art thou the kyng of the Jewes? Jesus sayde vnto them, Thou sayest. And when he was accused

matth. cap. 27.

minist. ref. 1. in col. Dioces. part. 1. pag. 14.

accused of the cheefe Priestes and Elders, he aunswered nothyng. Then sayde Pilate vnto him, Hearest thou not howe many witnesses they lay agaynst thee? And he aunswered him to neuer a word, in so much that ỹ Deputie maruelled greatly. At that feast the Deputie was woont to delyuer vnto the people a prysoner, whom they woulde desyre. He had then a notable prysoner, called Barabbas. Therefore when they were geathered togeather, Pilate sayde, Whether wyll ye that I geue loose vnto you, Barabbas, or Iesus, whiche is called Christe? For he knewe that for enuie they had deliuered hym. When he was set downe to geue iudgement, his wyfe sent vnto hym, saying, Haue thou nothyng to doo with that iust man, for I haue suffered this day many thynges in my sleepe, because of hym. But the cheefe Priestes and Elders, perswaded the people that they shoulde aske Barabbas, and destroy Iesus. The deputie aunswered, and sayde vnto them, Whether of the twayne wyll ye that I let loose vnto you? They sayde, Barabbas. Pilate sayde vnto them, What shall I doo then with Iesus, whiche is called Christe? They all sayde vnto hym, Let hym be crucified. The Deputie sayde, What euyl hath he doone? But they cryed more, saying, Let him be crucified. When Pilate sawe that he coulde preuayle nothyng, but that more busynesse was made, he tooke water and washed his handes before the people, saying, I am innocent of the blood of this iust person, see ye. Then aunswered al the people, and sayd, His blood be on vs, and on our chyldren. Then let he Barabbas loose vnto them, and scourged Iesus, and deliuered hym to be crucified. Then the Souldiers of the Deputie tooke Iesus into the

common hall, and ge athered vnto hym all the companie, and they strypped hym, and put on hym a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reede in his tyght hande, and bowed the knee before hym, and moched hym, saying, Hayle Kyng of the Jewes, and when they had spyt vppon hym, they tooke the reede, and smote hym on the head. And after that they had moched hym, they tooke the robe of hym agayne, and put his owne rayment on hym, and ledde hym away, to crucifie him. And as they came out, they founde a man of Cyren (named Simon) him they compelled to beare his crosse. And they came vnto the place whiche is called Golgotha (that is to say, A place of dead mens skulles) and gaue hym vineger myngled with gall to drynke. And when he had tasted thereof, he woulde not drynke. When they had crucified hym, they parted his garmentes, and dyd cast lottes, that it myght be fulfylled whiche was spoken by the Prophete, They parted my garmentes among them, and vppon my vesture dyd they cast lottes. And they sate and watched them there, and set vp ouer his head the cause of his death wrytten, This is Iesus, the King of the Iewes. Then were there two theeues crucified with hym, one on the tyght hand, and an other on the leaft. They that passed by, reuiled hym, waggyng their heades, and saying, Thou that destroyedst the Temple of God, and dydst buylde it in three dayes, saue thee selfe. Yf thou be the sonne of GOD, come downe from the crosse. Lykewyse also the high Prieftes mocking him, with the Scribes and Elders, sayde, He saued other, hym selfe he can not saue. Yf he be the kyng of Israel, let hym nowe come downe from the crosse, and we wyl

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beleeue hym. He trusted in GOD, let hym delyuer hym nowe yf he wyll haue hym. For he sayde, I am the sonne of God. The theeues also whiche were crucified with hym, cast the same in his teeth. From the syxt houre was there darkenesse ouer all the lande, vntyl the nienth houre, and about the nienth houre, Jesus cryed with a loude voyce, saying, Eli, Eli, lamasabachthani that is to say, My God, My God, why hast thou forsaken me? Some of them that stoode there, when they hearde that, sayde, This man calleth for Elias. And strayght way one of them ranne, and tooke a spunge, and when he had fylled it full of vineger, he put it on a reede, and gaue him to drinke. Other sayde, Let be, let vs see whether Elias wyll come and delyuer hym. Jesus, when he had cryed agayne with a loude voyce, yeelded vp the ghost, and beholde, the vayle of the temple dyd rent in two partes, from the toppe to the bottome, and the earth dyd quake, and the stones rent, and graues dyd open, and many bodyes of saintes which slept, arose, and went out of the graues after his resurrection, & came into the holy Citie, and appeared vnto many. When the Centurion, and they that were with hym, watching Jesus, sawe the earthquake, and those thynges whiche happened, they feared greatly, saying, Truely this was the sonne of GOD. And many women were there (beholdyng hym a farre of) whiche folowed Jesus from Galilee, ministryng vnto hym: among whiche was Marie Magdalene, and Marie the mother of James and Joses, and the mother of Zebedees chyldren.

The Epistle.

Esai. lxiii. 1.

WHAT is he this that commeth from Edom, with red coloured clothes of Bosra (whiche is so costly clothe) and commeth in so myghtyly with al his strength? I am he that teacheth righteousnesse, and am of power to helpe. Wherefore then is thy clothyng red, and thy raiment lyke his that treadeth in the wine presse? I haue troden the presse mee selfe alone, and of all people there is not one with me. Thus wyl I treade downe mine enimies in my wrath, and set my feete vpon them in mine indignation: and their blood shal be spryng my clothes, and so wyll I stayne al my rayment. For the day of vengeance is assigned in my hart, & the yeere when my people shalbe deliuered is come. I looked about me, and there was no man to shewe me anye helpe. I marueyled that no man helde me vp. Then I held me by myne owne arme, and my feruentnesse sustained me. And thus wyl I treade downe the people in my wrath, and bathe them in my displeasure, and vpon the earth wyll I lay their strength. I wyll declare the goodnesse of the Lorde, yea and the prayse of the Lorde for all that he hath geuen vs, for the great good that he hath doone for Israel, whiche he hath geuen them of his owne fauour, and according to the multitude of his louyng kyndenesse. For he sayde, These no doubte are my people, and no shrynkyng chyldren, and so he was their sauiour: in their troubles, he was also troubled with them, and the angell that went foorth from his presence deliuered them. Of very loue and kyndenesse that he had vnto them, he redeemed them. He hath borne them, and

carried

+ minist. of 2 incal. diocess. part. 1. pag. 13.

carried them vp, euer synce the worlde began. But after they prouoked hym to wrath, and vexed his holy mynde, he was their enimie, and fought agaynst them hym selfe. Yet remembred Israel the olde tyme of Moses, and his people, saying, Where is he that brought them from the water of the sea, with them that fed his sheepe? Where is he that hath geuen his holy spirite among them? He led them by the ryght hande of Moses with his glorious arme, diuydyng the water before them, whereby he gate hym selfe an euerlastyng name. He ledde them in the deepe, as an horse is led in the playne, that they shoulde not stumble, as a tame beast goeth in the feeld, and the breath geuen of God, geueth hym rest. Thus (O God) hast thou ledde thy people, to make thee selfe a glorious name withall. Looke downe then from heauen, and beholde the dwelling place of thy sanctuarie, and thy glory. Howe is it that thy gelousie, thy strength, the multitude of thy mercies, and thy louyng kyndnesse, wyl not be entreated of vs? Yet art thou our father. For Abraham knoweth vs not, neyther is Israel acquaynted with vs. But thou Lorde art our father and redeemer, and thy name is euerlasting. O Lord, wherefore hast thou led vs out of the way? wherfore hast thou hardened our hartes that we feare thee not? Be at one with vs agayne for thy seruauntes sake, and for the generation of thyne heritage. Thy people haue had but a litle of thy Sanctuarie in possession, for our enimies haue troden downe thy holy place. And we were thyne from the begynnyng, whē thou wast not their Lorde, for they haue not called vpon thy name.

amongst. af. Imag. Pieces. part. 1ª pag. 14.

The Gospel.

Mar.xiiii.

After two dayes was Easter, & the dayes of sweete bread. And the hygh Priests & the Scribes sought howe they myght take hym by craft, And put hym to death: but they sayd, Not in the feast day, lest any busynes aryse among the people. And when he was in Bethanie in the house of Simon the Leper, euen as he sate at meate, there came a woman hauing an Alabaster box of oyntmēt, called Narde, that was pure and costly, and she brake the box, and powred it vppon his head, and there were some that were not content within them selues, and sayde, What needed this waste of oyntment? for it myght haue been solde for more then three hundred pence, & haue been geuen vnto the poore, and they grudged agaynst her. And Jesus sayde, Let her alone, why trouble ye her? She hath doone a good woorke on me: for ye haue poore with you alwayes, and when so euer ye wyll, ye may do them good: but me haue ye not alwayes. She hath done that she could, she came aforehande to annoynt my body to the burying. Verely I say vnto you, Wheresoeuer this Gospel shalbe preached throughout the whole world, this also that she hath done, shalbe rehearsed in remembraunce of her. And Judas Iscariot, one of the twelue, went away vnto the hygh Priestes, to betraye hym vnto them. When they hearde that, they were glad, And promised that they woulde geue hym money. And he sought how he myght conueniently betray hym. And the fyrst day of sweete bread (when they offered the Passeouer) his disciples sayde vnto hym, Where wylt

wylt thou that we goe to prepare, that thou mayest eate the Passeouer? And he sent foorth two of his Disciples, and sayde vnto them, Goe ye vnto the Citie, and there shall meete you a man bearyng a Pitcher of water, folowe hym. And whyther so euer he goeth in, say ye vnto the good man of the house, The maister sayth, Where is the gheest chamber, where I shall eate the Passouer with my Disciples? And he wyll shewe you a great Parlour paued, and prepared, there make redy for vs. And his Disciples went foorth, and came into the Citie, and founde as he had sayde vnto them, & they made redy the Passeouer. And when it was now euentide, he came with the twelue, and as they sate at boorde, and dyd eate, Jesus sayde, Verily I say vnto you, one of you (that eateth with me) shall betray me. And they beganne to be sory, and to say vnto hym one by one, Is it I? And another sayde, Is it I? He answeared, and sayd vnto them, It is one of the twelue, euen he that dyppeth with me in the platter. The sonne of man truely goeth, as it is written of hym, but woe vnto that man by whom the sonne of man is betrayed: good were it for that man yf he had neuer been borne. And as they dyd eate, Jesus tooke bread, and when he had geuen thanhes, he brake it, and gaue to them, and sayde, Take, eate, this is my body. And he tooke the cup, and when he had geuen thanhes, he tooke it to them, and they all dranke of it. And he sayde vnto them, This is my blood of the newe Testament, whiche is shedde for many. Verily I say vnto you, I wyll drinke no more of the fruite of the vine, vntyll that day that I drynke it newe in the kyngdome of God. And when they had sayde grace, they went out to the mount Oliuete. And Jesus

sayth

sayth vnto them, All ye shalbe offended because of me this nyght. For it is written, I will smyte the Shepheard, and the sheepe shalbe scattered: but after that I am ryssen agayne, I wyll goe into Galilee before you. Peter sayde vnto hym, And though all men be offended, yet wyll not I. And Jesus sayth vnto hym, Verily I say vnto thee, that this day, euen in this nyght, before the Cocke crowe twyse, thou shalt denye me three tymes. But he spake more vehemently, No, yf I shoulde dye with thee, I wyll not denye thee. Lykewyse also sayde they al. And they came into a place which is named Gethsemane, and he sayde to his Disciples, Syt ye here, whyle I goe aside and pray. And he taketh with hym Peter, and James, and John, and began to ware abathed, and to be in an agonie, and sayde vnto them, My soule is heauie, euen vnto the death, tarrie ye here, and watche. And he went foorth a lytle, and fell downe flat on the grounde, and prayed, that if it were possible the houre myght passe from hym. And he sayde, Abba, Father, all thynges are possible vnto thee, take away this cuppe from me: neuertheleſſe, not as I wyll, but that thou wylt be doone. And he came and founde them sleepyng, and sayth to Peter, Simon, Sleepest thou? Couldest thou not watche one houre? Watche ye, and pray, lest ye enter into temptation. The spirite truely is readye, but the flesshe is weake. And agayne he went aside, and prayed, and spake the same woordes. And he returned, and founde them asleepe agayne, for theyr eyes were heauie, neyther wyst they what to aunswere hym. And he came the thyrde tyme, and sayde vnto them, Sleepe henceforth, and take your ease, it is ynough, the houre is come, beholde, the sonne of

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man is betrayed into the handes of sinners: Ryse vp, let vs goe, loe, he that betrayeth me is at hande. And immediatly whyle he yet spake, commeth Judas (whiche was one of the twelue) and with hym a great number of people with swoordes and staues from the hygh Priestes, and Scribes, and Elders. And he that betrayed hym, had geuen them a generall token, saying, Who so euer I doo kysse, the same is he, take and leade hym away warely. And as soone as he was come, he goeth strayghtway to hym, and sayth vnto hym, Maister, maister, and kyssed hym: and they layde their handes on him, and tooke hym. And one of them that stoode by, drewe out a swoorde, and smote a seruaunt of the hygh Priestes, and cut of his eare. And Jesus answeared and sayde vnto them, Ye be come out as vnto a theefe with swoordes and staues for to take me. I was dayly with you in the Temple teachyng, and ye tooke me not, but these thynges come to passe, that the scripture shoulde be fulfylled. And they all forsooke hym, and ran away. And there folowed hym a certayne young man, clothed in lynnen vppon the bare, and the young men caught hym, and he left his linnen garment, and fled from them naked. And they led Jesus away to the hygh Priest of all, and with hym came al the hygh Priestes, and the Elders, and the Scribes. And Peter folowed hym a great way of (euen tyll he was come into the palace of the hygh Priest) and he sate with the seruantes, and warmed hym selfe at the fyre. And the hygh Priestes and all the counsayle sought for witnesse agaynst Jesus, to put hym to death, and founde none. For many bare false witnesse agaynst hym, but their witnesses agreed not togeather. And there arose certayne, and

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brought false witnesse against him, saying, We heard hym say, I wyll destroy the Temple that is made with handes, and within three dayes I wyll bryldе another made without handes, but yet their witnesses agreed not togeather. And the hygh Priest stood vp among them, and asked Jesus, saying, Answearest thou nothyng? Howe is it that these beare witnesse agaynst thee? But he helde his peace, and answeared nothyng. Agayne the high Priest asked hym, and sayd vnto hym, Art thou Christe the sonne of the blessed? And Jesus sayd, I am: & ye shal see the sonne of man sytting on the ryght hande of power, and comming in the cloudes of heauen. Then the hygh Priest rent his clothes, and sayde, What neede we any further witnesses? Ye haue heard blasphemie, what thinke ye? And they all condemned hym to be woorthy of death. And some beganne to spyt at hym, and to couer his face, and to beate hym with fystes, and to say vnto hym, Areede. And the seruantes buffeted hym on the face. And as Peter was beneath in the palace, there came one of the wenches of the hygh Priest, and when she sawe Peter warming hym selfe, she looked on hym, and sayde, Walt not thou also with Jesus of Nazareth? And he denied, saying, I knowe hym not, neyther wote I what thou sayest. And he went out into the porch, and the Cocke crewe, and a Damosel (when she sawe hym) began agayne to say to them that stoode by, This is one of them. And he denyed it agayne. And anone after, they that stoode by, sayde agayne vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speache agreeth therto. But he beganne to curse and to sweare, saying, I knowe not this man of whom ye speake. And agayne the Cocke

crewe,

crewe, and Peter remembred the woorde that Jesus had sayde vnto hym, Before the Cocke crowe twyse, thou shalt denie me thyree tymes: and he beganne to weepe.

4. minist. of 2 mi-col. diocess. par. 1. pag. 11.

Tuesday before Easter.

The Epistle.

THE Lorde God hath opened myne eare, therefore can I not say nay, neyther withdrawe mee selfe. But I offer my backe vnto the smyters, and my cheekes vnto the nyppers. I turne not my face from shame and spitting, and the Lorde God shal helpe me, therefore shall I not be confounded. I haue hardened my face lyke a flynt stone, for I am sure that I shall not come to confusion. He is at hande that iustifieth me, who wyl then goe to lawe with me? Let vs stande one against another. If there be any that wil reason with me, let hym come here forth to me. Behold, the Lord God standeth by me, what is he then that can condemne me? Loe, they shalbe lyke as an olde cloth, the moth shal eate them vp. Therfore who so feareth the Lorde among you, let hym heare the voyce of his seruant. Who so walketh in darknesse, and no lyght shineth vpon hym, let hym put his trust in the name of the Lorde, and holde hym vp by his God. But take heede, ye all kyndle a fyre of the wrath of GOD, and fyre vp the coales. Walke on in the glysteryng of your owne fyre, and in the coales that ye haue kyndeled. This commeth vnto you from my hand, namely, that ye shal sleepe in sorowe.

Esai. l.

The

The Gospel.

Mark. xv.

Fed anone in the dawning, the high Priestes heldea counsayle, with the Elders, & the Scribes, and the whole congregation, & bounde Jesus, and led hym away, and deliuered hym to Pilate. And Pilate asked hym, Art thou the kyng of the Jewes? And he answeared, & said to him, Thou saiest it. And the high priestes accused him of many thynges. So Pilate asked hym agayne, saying, Answearest thou nothyng? Beholde howe many thinges they laye to thy charge. Jesus answered yet nothyng, so that Pilate marueyled. At that feast Pilate did deliuer vnto them a prysoner, whom so euer they woulde desyre. And there was one that was named Barabbas, whiche lay bound with them that made insurrectiõ, he had committed murder. And the people called vnto hym, and began to desyre him that he would do accordyng as he had euer doone vnto them. Pilate answeared them, saying, Wyll ye that I let loose vnto you the kyng of the Jewes? for he knewe that the hygh Priestes had deliuered hym of enuie. But the high priestes moued the people, that he should rather deliuer Barabbas vnto them. Pilate answeared agayne, and saide vnto them, What wil ye that I then doo vnto him whom ye call the kyng of the Jewes? And they cryed agayne, Crucifie hym. Pilate sayde vnto them, What euyl hath he done? And they cryed the moze feruently, Crucifie him. And so Pilate wyllyng to content the people, let loose Barabbas vnto them, and deliuered vp Jesus (when he had scourged hym)

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hym) for to be crucified. And the souldiers led hym away into the common hall, and called togeather the whole multitude, and they clothed hym with purple, and they platted a crowne of thornes, and crowned hym withall, and begamne to salute hym, Hayle kyng of the Jewes. And they smote hym on the head with a reede, and dyd spit vppon hym, and bowed their knees, and worshypped hym. And when they had mocked hym, they tooke the purple of hym, and put his owne clothes on hym, and led hym out to crucifie hym. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) whiche came out of the feelde, to beare his crosse. And they brought hym to a place, named Golgotha, (whiche if a man interprete, is the place of dead mens skulles) and they gaue hym to drynke wyne myngled with myrre, but he receyued it not. And when they had crucifyed hym, they parted his garmentes, castyng lottes vppon them what euery man shoulde take. And it was about the thyrde houre, and they crucified hym. And the tytle of his cause was wrytten, The king of the Iewes. And they crucified with hym two theeues, the one on his ryght hande, and the other on his lefft. And the scripture was fulfylled whiche sayth, He was counted among the wicked. And they that went by, rayled on hym, waggyng theyr heades, and saying, A wretche, thou that destroyest the Temple, and buyldest it againe in three dayes, saue thee selfe, and come downe from the crosse. Lykewyse also mocked hym the hygh prestes among them selues with the Scribes, and sayde, He saued other men, hym selfe he can not saue. Let Christe the king of Israel dessende nowe from the crosse, that we may see, and beleeue.

And they that were crucified with hym, checked hym also. And when the sixth houre was come, darknesse arose ouer all the earth vntyl the nienth houre. And at the nienth houre, Jesus cryed with a loude voyce, saying, Eloi, Eloi, Lamasabacthanie (whiche is (if one interprete it) My God, my God, why hast thou forsaken me? And some of them that stoode by, when they hearde that, sayde, Beholde he calleth for Elias. And one ran and fylled a spunge ful of vineger, and put it on a reede, and gaue hym to drynke, saying, Let hym alone, let vs see whether Elias wyll come and take him downe. But Jesus cried with a loude voyce, and gaue vp the ghost. And the vaile of the temple rent in two peeces, from the top to the bottome. And when the Centurion (whiche stoode before hym) sawe that he so cryed, & gaue vp the ghost, he sayde, Truely this man was the sonne of God. There were also women a good way of, beholdyng hym, among whom was Marie Magdalene, and Marie the mother of James the litle, and of Joses, and Marie Salome (whiche also when he was in Galilee, had followed him, & ministred vnto him) and many other women which came vp with him to Hierusalem. And nowe when the euen was come (because it was the day of preparing that goeth before the Sabboth) Joseph of the citie of Arimathea, a noble Counsaylour, whiche also looked for the kyngdome of GOD, came and went in boldly vnto Pilate, and begged of hym the body of Jesu. And Pilate marueyled that he was alredy dead, and called vnto him the Centurion, and asked of him, whether he had ben any whyle dead. And when he knew the trueth of the Centurion, he gaue the body to Joseph. And bought a lynnen cloth, and tooke hym downe, and wrapped hym in the linnen

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nen cloth, and layde hym in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Marie Magdalene, and Marie Joses beheilde where he was layde.

VVednesday before Easter.

The Epistle.

HEre as is a Testament, there must also (of necessitie) be the death of him that maketh the Testament. For the Testament taketh auctoritie when men are dead: for it is yet of no value, as long as he that maketh the Testament is alyue. For which cause also, neyther the first Testament was ordeyned without blood. For when Moses had declared al the commaundementes to al the people according to the law, he tooke the blood of Calues and of Goates, with water, & purple wooll, and hysope, and sprinkled both the booke and all the people, saying, This is the blood of the Testament which God hath appoynted vnto you. Moreouer, he sprinckled the tabernacle with blood also, and all the ministryng vessels. And almost al thinges are by the lawe purged with blood, and without sheddyng of blood is no remission. It is neede then, that the similitudes of heauenly thynges be purified with suche thinges, but that the heauenly thinges them selues, be purifyed with better sacrifices then are those. For Christe is not entred into the holy places that are made with handes (whiche are similitudes of true things) but is entred into very heauen, for to appeare nowe in the sight of God for vs, not to offer him selfe Heb. ix.

often, as the hygh Priest entreth into the holy place euery yeere with strange blood, for then must he haue often suffered since the world began. But now in the ende of the worlde hath he appeared once, to put sinne to flyght, by the offeryng vp of hym selfe. And as it is appoynted vnto all men that they shall once dye, and then commeth the iudgement: Euen so Christe was once offered, to take away the sinnes of many, and vnto them that looke for hym, shall he appeare agayne without sinne, vnto saluation.

The Gospel.

Luke, xxii.

THE feast of sweete bread drewe nygh, whiche is called Easter, & the hygh Priestes and Scribes sought howe they myght kyll hym, for they feared the people. Then entred Satan into Judas, whose syrname was Iscariot (whiche was of the number of the twelue) and he went his way, and communed with the hye priestes and officers, howe he might betray hym vnto them. And they were glad, and promised to geue hym money. And he consented, & sought opportunitie to betray hym vnto them when the people were away. Then came the day of sweete bread, when of necessitie the Passouer must be offered. And he sent Peter and John, saying, Goe and prepare vs the passouer, that we may eate. They sayd vnto him, Where wylt thou that we prepare? And he sayd vnto them, Beholde, when ye enter into the citie, there shall a man meete you, bearyng a pitcher of water, hym folow into the same house that he entreth in, & ye

ye shall say vnto the good man of the house, The maister sayth vnto thee, Where is the ghest chamber where I shall eate the Passeouer with my disciples? And he shall shewe you a great Parlour paued, there make redy. And they went and found as he had sayde vnto them, and they made redy the Passeouer. And when the houre was come, he sate downe, and the twelue Apostles with hym. And he sayde vnto them, I haue inwardly desyred to eate this Passouer with you before that I suffer. For I say vnto you, Henceforth wyll I not eate of it any more, vntyll it be fulfylled in the kingdome of God. And he tooke the cup, and gaue thankes, and sayde, Take this, and diuide it among you: for I say vnto you, I wyll not drynke of the fruite of this vine, vntyl the kingdome of God come. And he tooke bread, and when he had geuen thankes, he brake it, and gaue vnto them, saying, This is my body whiche is geuen for you, this do in the remembraunce of me. Lykewyse also when he had supped, he tooke the cuppe, saying, This cuppe is the newe Testament in my blood, whiche is shed for you. Yet beholde, the hand of him that betrayeth me, is with me on the table. And truely the sonne of man goeth, as it is appoynted: but woe vnto that man by whom he is betrayed. And they beganne to enquire among them selues, whiche of them it was that shoulde doo it. And there was a strife among them, whiche of them shoulde seeme to be the greatest. And he sayde vnto them, The kynges of nations raigne ouer them, and they that haue auctoritie vppon them, are called gratious: but ye shall not so be. But he that is greatest among you, shalbe as the younger, and he that is cheefe, shalbe as he that dooth ministre. For whether is greater,

he that sytteth at mete, or he that serueth? Is it not he that sitteth at meate? But I am among you as he that ministreth. Ye are they whiche haue bydden with me in my temptations. And I appoynt vnto you a kingdome, as my father hath appointed to me, that ye may eate and drynke at my table in my kingdome, and syt on seates iudging the twelue tribes of Israel. And the Lord sayd, Simon, Simon, behold, Satan hath desyred to syft you as it were wheate: but I haue prayed for thee, that thy fayth fayle not. And when thou art conuerted strength thy brethren. And he sayde vnto him, Lord, I am redy to goe with thee into prison, and to death. And he sayd, I tell thee Peter, the Cocke shall not crowe this day, tyll thou haue denyed thryse that thou knowest me. And he sayde vnto them, When I sent you without wallet, and scrip, and shoes, lacked ye any thyng? And they sayde, No. Then sayde he vnto them, But nowe he that hath a wallet, let hym take it vp, and lykewyse his scrip: and he that hath no swoorde, let hym sel his coate, and buye one. For I say vnto you, that yet the same whiche is written, must be perfourmed in me: Euen among the wicked was he reputed. For those thinges which are written of me, haue an end. And they sayde, Lorde, behold here are two swoordes. And he sayd vnto them, It is ynough. And he came out, and went (as he was woont) to mount Oliuet, and the disciples folowed hym. And when he came to the place, he sayde vnto them, Pray, lest ye fall into temptation. And he gate him selfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, yf thou wylt, remooue this cuppe from me. Neuertheless, not my wyll, but thyne be fulfylled. And there appeared an angell vnto hym from hea-

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uen,comforting him.And he was in an agonie,and prayed the longer, and his sweate was lyke droppes of blood,trickling downe to the grounde.And when he arose from prayer, and was come to his disciples, he founde them sleepyng for heauinesse, and he sayde vnto them, Why sleepe ye? Ryse and pray, lest ye fall into temptation. Whyle he yet spake, beholde there came a companie,and he that was called Judas,one of the twelue, went before them, and preassed nygh vnto Jesus to kysse hym.But Jesus sayd vnto hym, Judas,betraiest thou the sonne of man with a kisse? When they whiche were about hym, sawe what woulde folowe,they sayde vnto hym, Lorde shall we smite with the sworde? And one of them smote a seruaunt of the high Priestes,a stroke of his right eare. Jesus answeared and sayde, Suffer ye thus farre forth. And when he touched his eare, he healed him. Then Jesus sayde vnto the high Priestes and rulers of the Temple, and the Elders whiche were come to hym, Ye be come out as vnto a theefe, with swordes and staues. When I was dayly with you in the Temple, ye stretched forth no handes agaynst me: but this is euen your very houre, and the power of darkenesse. Then tooke they hym, and led hym, and brought hym to the hygh Priestes house: But Peter followed a farre of: And when they had kyndled a fyre in the myddes of the Palace, and were set downe togeather, Peter also sate downe among them. But when one of the wenches behelde hym, as he sate by the fyre (and looked vpon hym) she sayd, This same felowe was also with hym. And he denyed hym,saying,Woman,I knowe hym not. And after a litle whyle another sawe him, and sayd, Thou art also of them. And Peter sayde, Man,I am not.

And about the space of an houre after, another affirmed, saying, Verily this fellowe was with hym also, for he is of Galilee. And Peter sayde, Man, I wote not what thou sayest. And immediatly whyle he yet spake, the Cocke crewe. And the Lord turned backe, and looked vpon Peter. And Peter remembred the woord of the Lorde, howe he had sayd vnto him, Before the Cocke crowe, thou shalt deny me thryse: And Peter went out and wept bitterly. And the men that tooke Jesus mocked hym, and smote hym, and when they had blindfolded him, they stroke him on the face, and asked hym, saying, Areade, who is he that smote thee? And many other thynges despitefully sayd they against him. And assoone as it was day, the elders of the people: and the hygh Priestes and Scribes came together, and led him into their counsell, saying, Art thou very Christe? tell vs. And he sayde vnto them, Yf I tell you, ye wyll not beleeue me: and yf I aske you, you wyl not aunswere, nor let me go. Hereafter shall the sonne of man syt on the ryght hande of the power of God. Then sayd they all, Art thou then the sonne of God? He sayde, Ye say that I am. And they sayde, What neede we of any further witnesse? for we our selues haue hearde of his owne mouth.

Thursday before Easter.

The Epistle.

j. Cor. xj. THis I warne you of, and commende not, that ye come not togeather after a better maner, but after a woorse. For fyrst of all, when ye come togeather in the congregation, I heare that there is dissention among you, and

and I partly beleeue it: For there must be sectes among you, that they whiche are perfect among you, may be knowen. When ye come together therefore into one place, the Lordes Supper can not be eaten, for euery man beginneth afore to eate his owne supper. And one is hungrie, and another is drunken. Haue ye not houses to eate and drynke in? Despise ye the congregation of God, and shame them that haue not? What shall I say vnto you? Shall I prayse you? In this I prayse you not. That whiche I deliuered vnto you, I receyued of the Lorde. For the Lorde Jesus, the same nyght in whiche he was betrayed, tooke bread, and when he had geuen thankes, he brake it, and sayde, Take ye, and eate, this is my body which is broken for you: this doo ye in the remembraunce of me. After the same maner also he tooke the cuppe when Supper was doone, saying, This cuppe is the new Testament in my blood: this doo as oft as ye drynke it, in remembrance of me. For as often as ye shall eate this bread, and drynke of this cuppe, ye shall shewe the Lordes death tyll he come. Wherefore, who so euer shall eate of this bread, and drynke of this cuppe of the Lorde vnworthyly, shalbe gyltie of the body and blood of the Lorde. But let a man examine hym selfe, and so let hym eate of the bread, and drynke of the cuppe. For he that eateth and drynketh vnworthyly, eateth and drynketh his owne damnation, because he maketh no difference of the Lordes body. For this cause many are weake and sicke among you, and many sleepe. For if we had iudged our selues, we shoulde not haue been iudged. But when we are iudged of the Lord, we are chastened, that we should not be damned with the worlde.

Wherefore

wherefore my brethren, when ye come togeather to eate, tarie one for another. If any man hunger, let hym eate at home, that ye come not togeather vnto condemnation. Other thynges will I set in order when I come.

The Gospel.

Luke.xxiij. THE whole multitude of them arose, and led hym vnto Pilate. And they began to accuse hym, saying, We founde this felowe peruertyng the people, and forbyddyng to pay tribute to Caesar, saying that he is Christe a kyng. And Pilate apposed hym, saying, Art thou the king of the Jewes? He answered hym, and sayde, Thou sayest it. Then sayde Pilate to the high Priestes and to the people, I fynd no fault in this man. And they were the more fierce, saying, He moueth the people, teachyng throughout all Jurie, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, he asked whether ỹ man were of Galilee. And as soone as he knewe that he belonged vnto Herodes iurisdiction, he sent hym to Herode, whiche was also at Hierusalem at that tyme. And when Herode sawe Jesus, he was exceedyng glad, for he was desyrous to see hym of a long season, because he had heard many thinges of hym, and he trusted to haue seene some myracles doone by hym. Then he questioned with hym many woordes: but he answeared hym nothyng. The hygh Priestes and Scribes stoode foorth, and accused

led hym strayghtly: and Herode with his men of warre despised hym. And when he had mocked hym, he arayed hym in whyte clothyng, and sent hym agayne to Pilate. And the same day Pilate and Herode were made freendes togeather: for before they were at variaunce. And Pilate called togeather the hygh Prieftes, and the rulers, and the people, and said vnto them, Ye haue brought this man vnto me, as one that peruerteth the people, and beholde, I examine him before you, and find no fault in this man of those thynges whereof ye accuse hym, no nor yet Herode. For I sent you vnto hym, and loe, nothyng woorthy of death is done vnto hym, I wyl therefore chasten hym, and let hym loose. For of necessitie he must haue let one loose to them at that feast. And all the people cryed at once, saying, Away with hym, and delyuer vs Barabbas, whiche for a certayne insurrection made in the citie, and for a murder, was cast into prison. Pilate spake againe vnto them, willing to let Jesus loose. But they cryed, saying, Crucifie hym, crucifie hym. He sayde vnto them the thyrde tyme, What euyl hath he doone? I fynde no cause of death in hym: I wyll therefore chasten hym, and let him go. And they cried with loude voyces, requiring that he myght be crucified. And the voyces of them, and of the hygh Prieftes preuayled. And Pilate gaue sentence, that it shoulde be as they required, and he let loose vnto them hym that (for insurrection and murder) was cast into prison, whom they had desyred, and he deliuered to them Jesus, to doo with him what they woulde, and as they led hym away, they caught one Simon of Cyrene, commyng out of the feelde, and on him layd they the crosse, that he myght beare it after Jesus. And there folowed hym a great

great companie of people, and of women, whiche bewayled, and lamented him. But Jesus turned backe vnto them, and sayde, Ye daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your chyldren. For beholde, the dayes wyll come, in the whiche they shall say, Happy are the barren, and the wombes that neuer bare, and the pappes whiche neuer gaue sucke. Then shall they begynne to say to the mountaynes, Fall on vs: and to the hylles, Couer vs. For yf they doo this in a greene tree, what shall be doone in the drye? And there were two euyll dooers ledde with hym to be slayne. And after that they were come to the place (which is called Caluarie) there they crucifyed hym, and the euyl doers, one on the ryght hande, and the other on the leaft. Then sayde Jesus, Father forgeue them, for they wote not what they doo. And they parted his rayment, and caft lottes. And the people stoode, and beheelde. And the rulers mocked hym with them, saying, He saued other men, let hym saue hym selfe yf he be very Christe the chosen of GOD. The souldiers also mocked hym, and came and offered hym vineger, and sayde, Yf thou be the kyng of the Jewes saue thee selfe. And a superscription was written ouer hym with letters of Greeke, and Latine, and Hebrue, This is the King of the Iewes. And one of the euyll doers whiche were hanged, rayled on hym, saying, Yf thou be Christe, saue thee selfe and vs. But the other aunswered, and rebuked hym, saying, Feareft thou not God, seeyng thou art in the same damnation? We are ryghteously punished, for we receyue accordyng to our deedes, but this man hath doone nothyng amisse. And he sayde vnto Jesus, Lorde, remember me when thou

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commest into thy kingdome. And Jesus sayde vnto hym, Verily I say vnto thee, to day shalt thou be with me in Paradise. And it was about the syxth houre, and there was a darkenesse ouer al the earth vntyll the ninth houre, and the Sunne was darkened, and the vayle of the Temple did rent euen thorowe the middes. And when Jesus had cryed with a loude voyce, he sayde, Father, into thy handes I commende my spirite: and when he thus had sayde, he gaue vp the ghost. When the Centurion sawe what had happened, he glorifyed God, saying, Verily this was a righteous man. And al the people that came togeather to that syght, and sawe the thynges whiche had happened, smote their breastes, and returned. And al his acquaintance, & the women that folowed hym from Galilee, stoode a farre of beholding these thinges. And behold there was a man named Joseph, a counsaylour, and he was a good man and a iust, the same had not consented to the counsayle and deede of them, which was of Arimathea, a citie of the Jewes, whiche same also waiteth for the kingdome of God: he went vnto Pilate, and begged the body of Jesus, and tooke it downe, and wrapped it in a linnen cloth, and layde it in a sepulchre that was hewen in stone, wherein neuer man before had been layde. And that day was the preparing of the Sabboth, and the Sabboth drewe on. The women that folowed after, whiche had come with him from Galilee, behelde the sepulchre, and howe his body was layde: and they returned, and prepared sweete odours, and oyntmentes, but rested on the Sabboth day, according to the commaundement.

On

The Collectes.

ALmighty God, we beseech thee graciously to beholde this thy familie, for the whiche our Lorde Jesus Christ was contented to be betrayed, and geuen vp into the handes of wicked men, & to suffer death vpon the crosse, who lyueth and raigneth. &c.

ALmghtie and euerlasting God, by whose spirite the whole body of the Church is gouerned and sanctified: receiue our supplications & prayers, whiche we offer before thee for all estates of men, in thy holy congregation, that euery member of the same in his vocation and ministerie, may truely and godly serue thee, through our Lorde Jesus Christe.

MErcifull GOD, who hast made all men, and hatest nothyng that thou hast made, nor wouldest not the death of a synner, but rather that he shoulde be conuerted and lyue: Haue mercy vpon all Jewes, Turkes, Infidels, and Heretiques, and take from them all ignorance, hardnesse of hart, and contempt of thy word. And so fetche them home blessed Lorde to thy flocke, that they may be saued among the remnant of the true Israelites, & be made one folde vnder one shepheard Jesus Christe our Lorde, who lyueth and raigneth. &c.

The Epistle.

Heb. x.

THe lawe (which hath but a shadowe of good thinges to come, and not the very fashion of thynges them selues) can neuer with those sacrifices, whiche they offer yeere by yeere continually, make the commers thereunto perfect.

perfect. For woulde not then those sacrifices haue ceassed to haue been offered, because that the offerers once purged, shoulde haue had no more conscience of sinnes? Neuertheless, in those sacrifices is there mention made of sinnes euery yeere. For the blood of Oxen and Goates can not take away sinnes. Wherfore when he commeth into the world, he sayth, Sacrifice and offeryng thou wouldest not haue, but a body hast thou ordeyned me. Burnt offerynges also for sinne hast thou not allowed. Then sayde I, Lo, I am here. In the beginning of the booke it is written of me, that I shoulde doo thy wyll, O GOD. Aboue when he sayth, Sacrifice and offering, and burnt sacrifices, & sinne offerynges, thou wouldest not haue, neyther hast thou alowed them (whiche yet are offered by the lawe) then sayde he, Loe, I am here to doo thy wyll, O God. He taketh away the fyrst, to establishe the later: by the which wyl we are made holy, euen by the offeryng of the body of Jesus Christ once for all. And euery Priest is redy dayly ministryng and offeryng often tymes one maner of oblation, whiche can neuer take away sinnes. But this man, after he hath offered one sacrifice for sinnes, is set downe for euer on the ryght hande of GOD, and from henceforth tarryeth tyll his foes be made his footestoole. For with one offeryng hath he made perfect for euer them that are sanctified. The holy ghost hym selfe also beareth vs recorde, euen when he toulde before, This is the Testament that I will make vnto them. After those dayes (saith the Lorde) I wyll put my lawes in theyr hartes, and in their myndes wyll I wryght them, and their sinnes and iniquities wyll I remember no more. And where remission of these thynges is, there is no more

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offeryng for sinnes. Seeing therefore brethren, that by the meanes of the blood of Jesu, we haue libertie to enter into the holy place, by the newe and lyuyng way, which he hath prepared for vs through ỹ vayle (that is to say, by his flesshe) and seeyng also that we haue an hygh Priest, whiche is ruler ouer the house of God: let vs drawe nigh with a true hart, in a sure fayth, sprinckled in our hartes from an euill conscience, and washed in our bodyes with pure water, let vs kepe the professiō of our hope without wauering (for he is faythfull that promised) and let vs consyder one an other, to the entent that we may prouoke vnto loue, and to good woorkes, not forsakyng the felowshyp that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so muche the more, because ye see that the day drawe nygh.

The Gospel.

Iohn. xviij.

WHEN Jesus had spoken these woordes, he went foorth with his disciples, ouer the brooke Cedron, where was a garden, into the whiche he then entred with his disciples. Judas whiche also betrayed hym, knewe the place, for Jesus often tymes resorted thither with his disciples. Judas then, after he had receyued a bande of men (and ministers of the hygh Priestes and Pharisees) came thyther with lanternes, and fyrebrandes, and weapons. And Jesus knowyng all thynges that shoulde come on hym, went foorth, and sayde vnto them, whom seeke ye? They aunswered hym, Jesus of Nazareth.

Jesus

Jesus sayde vnto them, I am he. Judas also whiche betrayed hym, stoode with them. As soone then as he had sayde vnto them, I am he, they went backewarde, and fell to the grounde. Then asked he them agayne, Whom seeke ye? They sayde, Jesus of Nazareth. Jesus aunswered, I haue tolde you that I am he. Yf ye seeke me therefore, let these goe their way, that the saying myght be fulfylled whiche he spake, Of them whiche thou gauest me, haue I not lost one. Then Simon Peter hauyng a swoorde, drewe it, and smote the hygh Priestes seruaunt, and cut of his ryght eare. The seruauntes name was Malchus. Therefore sayth Jesus vnto Peter, Put vp thy swoorde into the sheath, shall I not drynke of the cuppe whiche my father hath geuen me? Then the companie, and the captayne, and the ministers of the Jewes, tooke Jesus, and bound hym, and ledde hym away to Annas fyrst, for he was father in lawe to Caiaphas, whiche was the hygh Priest the same yeere. Caiaphas was he that gaue counsayle to the Jewes, that it was expedient that one man shoulde dye for the people. And Simon Peter folowed Jesus, and so dyd an other disciple: that Disciple was knowen to the hygh Priest, and went in with Jesus vnto the palace of the hygh Priest. But Peter stoode at the doore without. Then went out that other Disciple (whiche was knowen to the hygh Priest) and spake to the Damosell that kept the doore, and brought in Peter. Then sayde the Damosell that kept the doore vnto Peter, Art not thou also one of this mans Disciples? He sayde, I am not. The seruauntes and ministers stoode there, whiche had made a fyre of coales, for it was colde, and they warmed them selues. Peter al-

so stoode among them, and warmed hym selfe. The hygh Priest then asked Jesus of his Disciples, and of his doctrine. Jesus aunswered hym, I spake openly in the worlde. I euer taught in the Synagogue and in the Temple, whyther all the Jewes haue resorted, and in secrete haue I sayde nothyng. Why askest thou me? aske them whiche heard me, what I sayde vnto them: Beholde, they can tell what I sayde. When he had thus spoken, one of the ministers whiche stoode by, smote Jesus on the face, saying, Aunswearest thou the hygh Priest so? Jesus aunswered hym, Yf I haue euyll spoken, beare witnesse of the euyll: but yf I haue well spoken, why smytest thou me? And Annas sent hym bounde vnto Caiaphas the hygh Priest. Simon Peter stoode and warmed hym selfe. Then sayde they vnto hym, Art not thou also one of his Disciples? He denyed it, and sayde, I am not. One of the seruauntes of the hygh Priestes (his colyn whose eare Peter smote of) sayde vnto hym, Dyd not I see thee in the garden with hym? Peter therefore denyed agayne, and immediately the Cocke crewe. Then ledde they Jesus from Caiaphas, into the hall of iudgement. It was in the morning, and they themselues went not into the iudgement hall, lest they shoulde be defyled, but that they myght eate the Passeouer. Pilate then went out to them, and sayde, What accusation bryng you agaynst this man? They aunswered, and sayde vnto hym, Yf he were not an euyll doer, we would not haue delyuered hym vnto thee. Then sayde Pilate vnto them, Take ye hym, and iudge hym after your owne lawe. The Jewes therefore sayde vnto hym, It is not lawfull for vs to put any man to death, that the woordes of Jesus myght

be

he fulfylled, whyche he spake, signifying what death he shoulde dye. Then Pilate entred into the iudgement hall agayne, and called Jesus, and sayde vnto hym, Art thou the kyng of the Jewes? Jesus aunswered, Sayest thou that of thee selfe, or dyd other tell it thee of me? Pilate aunswered, Am I a Jewe? thyne owne nation and hygh Priestes haue delyuered thee vnto me, what hast thou done? Jesus aunswered, My kyngdome is not of this worlde, yf my kyngdome were of this worlde, then woulde my ministers surely fyght, that I shoulde not be delyuered to the Jewes: but nowe is my kyngdome not from hence. Pilate therefore sayde vnto hym, Art thou a king then? Jesus aunswered, Thou sayest that I am a kyng. For this cause was I borne, and for this cause came I into the worlde, that I shoulde beare witnesse vnto the trueth. And all that are of the trueth heare my voyce. Pilate sayde vnto hym, What thyng is trueth? And when he had sayde this, he went out agayne vnto the Jewes, and sayth vnto them, I fynde in hym no cause at all. Ye haue a custome that I shoulde delyuer you one lose at Easter, wyll ye that I loose vnto you the kyng of the Jewes? Then cryed they all agayne, saying, Not hym, but Barabbas. The same Barabbas was a murderer. Then Pilate tooke Jesus therefore, and scourged hym. And the souldiers wounde a crowne of thornes, and put it on his head, and they dyd on hym a purple garment, and came vnto hym, and sayde, Hayle kyng of the Jewes, and they smote hym on the face. Pilate went foorth agayne, and sayde vnto them, Beholde, I bryng hym foorth to you, that ye may knowe that I fynde no fault in hym. Then came Jesus foorth,

wearyng a crowne of thorne, and a robe of purple. And he sayth vnto them, Beholde the man. When the hygh Priestes and ministers therfore sawe hym, they cryed, Crucifie hym, crucifie hym. Pilate sayth vnto them, Take ye hym, and crucifie hym: for I fynde no cause in hym. The Iewes aunswered hym, We haue a lawe, and by our lawe he ought to dye, because he made hym selfe the sonne of GOD. When Pilate hearde that saying, he was the more afrayde, and went agayne into the iudgement hall, and sayde vnto Iesus, whence art thou? But Iesus gaue hym no aunsweare. Then sayde Pilate vnto hym, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Iesus aunsweared, Thou couldest haue no power at all agaynst me, except it were geuen thee from aboue, therefore he that deliuered me vnto thee hath the more sinne. And from thenceforth sought Pilate meanes to loose hym: but the Iewes cryed, saying, If thou let hym goe, thou art not Caesars freende: for who so euer maketh hym selfe a Kyng, is agaynst Caesar. When Pilate hearde that saying, he brought Iesus foorth, and sate downe to geue sentence in a place that is called the Pauement, but in the Hebrewe tongue, Gabbatha. It was the preparyng day of Easter, about the syxth houre. And he sayth vnto the Iewes, Beholde your Kyng. They cryed, saying, Away with hym, away with hym, crucifie hym. Pilate sayth vnto them, Shall I crucifie your Kyng? The hygh Priestes aunsweared, We haue no Kyng but Caesar. Then delyuered he hym to them to be crucified. And they tooke Iesus, and ledde hym away, and he bare his crosse, and went foorth into a

place

a place, whiche is called the place of dead mens skulles, but in Hebrue, Golgotha, where they crucified hym, and two other with hym on eyther syde one, and Jesus in the myddest. And Pilate wrote a tytle, and put it vppon the crosse. The wrytyng was, Iesus of Nazareth Kyng of the Iewes. This tytle read many of the Jewes, for the place where Jesus was crucified, was neare to the citie. And it was wrytten in Hebrue, Greeke, and Latine. Then sayde the hygh Prieftes of the Jewes to Pilate, Write not Kyng of the Jewes, but that he sayde, I am King of the Jewes. Pilate answeared, What I haue wrytted, that I haue written. Then the souldiers, when they had crucified Jesus, tooke his garmentes, and made foure partes, to euery souldier a part, and also his coate. The coate was without seame, wrought vppon throughout. They sayde therefore among them selues, Let vs not diuide it, but cast lottes for it, who shall haue it, that the scripture myght be fulfylled, saying, They haue parted my rayment among them, and for my coate dyd they cast lottes. And the souldiers dyd suche thynges in deede. There stoode by the crosse of Jesus, his mother, and his mothers syster, Marie the wyfe of Cleophas, and Marie Magdalene. When Jesus therefore sawe his mother, and the Disciple whom he loued, standyng, he sayth vnto his mother, Woman, beholde thy sonne. Then sayde he to the Disciple, Beholde thy mother. And from that houre the Disciple tooke her for his owne.

After these thynges, Jesus knowyng that all thynges were nowe performed, that the Scripture myght be fulfylled, he sayth, I thyrst. So there stoode a vessell by full of vineger: therefore they fyl-

led a spunge with vineger, and wound it about with hysope, and put it to his mouth. As soone as Jesus then receyued of the vineger, he sayde, It is finished, and bowed his head, and gaue vp the ghost. The Jewes therefore, because it was the preparing of the Sabboth, that the body shoulde not remayne vppon the crosse on the sabboth day (for that Sabboth day was an hygh day) besought Pilate that their legges myght be broken, and that they myght be taken downe. Then came the souldiers, & brake the legges of the first, and of the other whiche was crucified with hym. But when they came to Jesus, and sawe that he was dead alredy, they brake not his legges, but one of the souldiers with a speare thrust him into the syde, and foorthwith there came out blood and water. And he that sawe it bare recorde, and his record is true. And he knoweth that he sayth true, that ye myght beleeue also. For these thynges were done, that the scripture shoulde be fulfylled, Ye shall not breake a bone of hym.

And agayne, another scripture sayth, They shall loke vpon hym whom they haue pearsed. After this, Joseph of Arimathea (whiche was a Disciple of Jesus, but secretely for feare of the Jewes) besought Pilate that he myght take downe the body of Jesus. And Pilate gaue him licence. He came therefore, and tooke the body of Jesus: and there came also Nichodemus (whiche at the begynnyng came to Jesus by nyght) and brought of Myrrhe and Aloes myngled togeather, about an hundred pounde weight. Then tooke they the body of Jesus, and wounde it in lynnen clothes with the odours, as the manner of the Jewes is to burye. And in the place where he was crucified there was a garden, and in the garden a

newe

newe sepulchre, wherin was neuer man laide: there layde they Jesus therefore, because of the preparyng of the Sabboth of the Jewes, for the sepulchre was nye at hande.

Easter Euen.

The Epistle.

IT is better (yf the wyll of God be so) that ye suffer for wel dooing, then for euyl dooing: for as muche as Christe hath once suffered for sinnes, the iust for the vniust, to bring vs to GOD, and was kylled as parteynyng to the flesh, but was quickened in the spirite. In whiche spirite he also went and preached to the spirites that were in prison, whiche sometyme had been disobedient, when the long suffring of God was once looked for in the dayes of Noe, whyle the arke was a prepariring, wherin a fewe, that is to say, eight soules, were saued by the water, like as baptisme also now saueth vs, not the puttyng away of the fylth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christe, whiche is on the right hande of God, and is gone into heauen: angels powers, and myght, subdued vnto hym. i. Pet. iii. 17.

The Gospel.

WHEN the euen was come, Mat. xxvii.
there came a ryche man of Arimathea, named Joseph, whiche also was Jesus Disciple: he went vnto Pilate, and begged the body of Jesus. Then Pilate commaun-

ded the body to be delyuered. And when Joseph had taken the body, he wrapped it in a cleane lynnen cloth, and layde it in his newe tombe, whiche he had hewen out, euen in a rocke, and rolled a great stone to the doore of the sepulchre, and departed. And there was Marie Magdalene, and the other Marie, sytting ouer against the sepulchre. The next day that followeth the day of preparing, the high Priestes and Pharisees came together vnto Pilate, saying, Syr, we remember that this deceyuer sayd while he was yet alyue: After three dayes I wyll ryse agayne. Commaund therefore that the sepulchre be made sure vntyll the thyrde day, lest his Diciples come and steale hym away, and say vnto the people, He is rysen from the dead, & the last errour shalbe worse then the first. Pilate sayde vnto them, Ye haue a watche, goe your way, make it as sure as ye can. So they went, and made the sepulchre sure with the watchmen, and sealed the stone.

Easter day.

At Mornyng prayer in steade of the Psalme, O come let vs. &c. These Anthemes shall be song or sayde.

CHrist rysyng agayne from the dead, nowe dyeth not. Death from henceforth hath no power vpon hym. For in that he dyed, he dyed but once to put away sinne: but in that he lyueth, he lyueth vnto God. And so lyke wyse count your selues dead vnto synne: but lyuyng vnto God, in Christe Jesus our Lorde.

CHriste is rysen agayne, the fyrst fruites of them that sleepe. For seeyng that by man came death, by man also commeth the resurrection of the dead. For as by Adam all men doo dye, so by Christe

all

all men shalbe restored to lyfe.

The Collect.

ALmyghtie God, which through thy only begotten sonne Jesus Christe hast ouercome death, and opened vnto vs the gate of euerlasting lyfe: we humbly beseech thee, that as by thy special grace preuentyng vs, thou doest put in our myndes good desyres, so by thy continuall helpe we may bryng the same to good effect: through Jesus Christ our Lord, who lyueth and raygneth, &c.

The Epistle.

IF ye be rysen agayne with Christe, seeke those thynges whiche are aboue, where Christ sitteth on the ryght hand of God. Set your affection on heauenly thyngs, and not on earthly thynges. For ye are dead, and your lyfe is hydde with Christe in GOD. When so euer Christe (whiche is our lyfe) shall shewe hym selfe, then shal he also appeare with hym in glorie. Mortifie therefore your earthly members, fornication, vncleannesse, vnnatural lust, euyll concupiscence, and couetousnesse, whiche is worshippyng of Idolles, for whiche thinges sake, the wrath of God vseth to come on the chyldren of vnbeleefe, among whom ye walked sometyme when ye lyued in them. Colos. iij.

The Gospel.

THE fyrst day of the Sabbothes came Marie Magdalene early (when it was yet darke) vnto the sepulchre, & sawe the stone taken away from the graue. Then she ran, and came to Simon Peter, & to the other Disciple whom Jesus loued, and sayth Iohn. xx. 1.

sayth vnto them, They haue taken away the Lorde out of the graue, and we can not tel where they haue layd him. Peter therfore went forth, and that other Disciple, and came vnto the sepulchre. They ranne both togeather, and that other Disciple dyd outrun Peter, and came fyrst to the sepulchre. And when he had stowped downe, he sawe the lynnen clothes lying, yet went he not in. Then came Simon Peter folowing him, and went into the sepulchre, and sawe the lynnen clothes lye, and the napkyn that was about his head not lying with the lynnen clothes, but wrapped togeather in a place by it selfe. Then went in also that other Disciple whiche came fyrst to the sepulchre, and he sawe, and beleeued. For as yet they knewe not the scripture, that he shoulde ryse agayne from death. Then the Disciples went away agayne to their owne home.

Munday in Easter weeke.

The Collect.

ALmightie God, which through thy only begotten sonne Jesus Christe hast ouercome death, and opened vnto vs the gate of euerlasting lyfe: we humbly beseech thee, that as by thy special grace preuentyng vs, thou doest put in our myndes good desyres, so by thy continuall helpe we may bryng the same to good effect: through Jesus Christ our Lord, who lyueth and raigneth. &c.

The

The Epistle.

PEter opened his mouth, and sayd, Of a trueth I perceiue that there is no respect of persons with God, but in all people he that feareth hym, and worketh ryghteousnesse, is accepted with hym. Ye knowe the preaching that God sent vnto the chyldren of Israel, preaching peace by Jesus Christ, which is Lord ouer al thinges, whiche preaching was published throughout al Iurie (and began in Galilee, after the baptisme whiche Iohn preached) howe God annoynted Jesus of Nazareth with the holy ghost, and with power. Whiche Jesus went about dooing good, and healyng al that were oppressed of the deuyll, for God was with hym. And we are witnesses of all thynges whiche he dyd in the land of the Jewes, and at Hierusalem, whom they slue, and hanged on tree: Hym God rayled vp the thyrde day, and shewed hym openly, not to al the people, but to vs witnesses (chosen before of God for the same intent) whiche dyd eate and drynke with him after he arose from death. And he commaunded vs to preach vnto the people, and to testifie, that it is he which was ordeyned of God to be the iudge of the quicke and the dead. To hym geue all the Prophetes witnesse, that through his name, whosoeuer beleeueth in him, shal receyue remission of sinnes. Actes. x.

The Gospel.

BEholde, two of the Disciples went that same day to a Towne called Emaus, whiche was from Hierusalem about threescore furlonges, and they talked together of all the thynges that had happened. Luk. xxiiij.

And

And it chaunced whyle they communed togeather, and reasoned, Jesus hym selfe drewe neare, and went with them, but their eyes were holden that they shoulde not knowe hym. And he sayde vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sadde? And the one of them (whose name was Cleophas) aunswered, and sayd vnto hym, Art thou only a straunger in Hierusalem, and hast not knowen these thinges which haue chaunced there in these dayes? He sayde vnto them, What thynges? And they sayde vnto hym, Of Jesus of Nazareth, whiche was a Prophete, myghty in deede and woorde before God and all the people, and howe the hygh Priestes and our rulers delyuered hym to be condemned to death, and haue crucified hym, but we trusted that it had been he whiche shoulde haue redeemed Israel.

And as touchyng all these thynges, to day is euen the thyrde day that they were doone, yea, and certayne women also of our companie made vs astonyed, whiche came early vnto the Sepulchre, and founde not his body, and came, saying, that they had seene a vision of Angelles, whiche sayde that he was alyue. And certayne of them whiche were with vs, went to the Sepulchre, and founde it euen so as the women had sayde, but hym they sawe not. And he sayde vnto them, O fooles, and slowe of hart to beleeue all that the Prophetes haue spoken: Ought not Christe to haue suffered these thynges, and to enter into his glorie? And he began at Moses and all the Prophetes, and interpreted vnto them in all Scriptures whiche were written of hym. And they drewe nygh vnto the towne which

they

they went vnto. And he made as though he woulde haue gone further. And they constrayned hym, saying, Abyde with vs, for it drawe̅th towardes nyght, and the day is farre passed. And he went in to tarrie with them. And it came to passe, as he sate at meate with them, he tooke bread, and blessed it, and brake, and gaue to them. And their eyes were opened, and they knewe hym, and he vanished out of their syght. And they sayde betweene themselues, Dyd not our hartes burne within vs, whyle he talked with vs by the way, & opened vnto vs the scriptures? And they rose vp the same houre, and returned to Hierusalem, and found the eleuen geathered togeather, and them that were with them, saying, The Lorde is rysen in deede, and hath appeared to Simon. And they tolde what thynges were done in the way, and howe they knewe hym in breaking of bread.

Tuesday in Easter weeke.

The Collect.

ALmyghtie father, whiche hast geuen thy onely sonne to dye for our synnes, and to ryse agayne for our iustification: Graunt vs so to put away the leauen of malice and wickednesse, that we may alway serue thee in pureneſſe of lyuyng and trueth, through Jesus Christe our Lorde.

The Epistle.

YE men and brethren, chyldren of the generation of Abraham, and who so euer among you feareth God, to you is this woorde of saluation sent. For the inhabiters of Hierusalem, and their rulers, because they knewe hym not, nor yet the voyces of the Act. xiij.

Pro-

Prophetes, which are read euery Sabboth day, they haue fulfylled them in condemnyng hym, and when they founde no cause of death in hym, yet desyred they Pilate to kyll hym. And when they had fulfylled all that were written of hym, they tooke hym downe from the tree, and put hym in a sepulchre. But God rayled hym againe from death the thyrde day, and he was seene many dayes of them whiche went with hym from Galilee to Hierusalem, whiche are witnesses vnto the people. And we declare vnto you howe that the promise (whiche was made vnto the fathers) God hath fulfylled vnto their chyldren (euen vnto vs) in that he rayled vp Jesus agayne, euen as it is written in the seconde psalme, Thou art my sonne, this day haue I begotten thee. As concernyng that he rayled him vp from death, nowe no more to returne to corruption, he sayd on this wyse, The holy promises made to Dauid, wyll I geue faythfully vnto you. Wherefore he sayth also in an other place, Thou shalt not suffer thine holy one to see corruption. For Dauid (after that he had in his time fulfylled the wyll of God) fel on sleepe, and was layd vnto his fathers, and sawe corruption: But he whom God rayled agayne, sawe no corruption. Be it knowen vnto you therefore (ye men & brethren) that through this man is preached vnto you forgeuenesse of synnes, & that by hym all that beleeue, are iustified from al thynges from whiche ye coulde not be iustified by the lawe of Moses. Beware therefore lest that fal on you whiche is spoken of in the Prophetes, Beholde ye despysers, and woonder, and perysshe ye: for I doo a woorke in your dayes, whiche ye shall not beleeue, though a man declare it vnto you.

The

Tuesday in Easter weeke.

The Gospel.

IEsus stood in the middes of his Disciples, and sayd vnto them, Peace be vnto you, it is I, feare not. But they were abashed, & afrayde, and supposed that they had seene a spirite. And he sayde vnto them, Why are ye troubled, & why do thoughtes aryse in your hartes? Beholde my handes and my feete, that it is euen I mee selfe. Handle me, and see, for a spirite hath no flesh and bones, as ye see me haue. And when he had thus spoken, he shewed them his handes and his feete. And whyle they yet beleeued not for ioy, and wondred, he sayde vnto them, Haue ye here any meate? And they offered hym a peece of a broyled fyshe, and of an hony combe. And he tooke it, and dyd eate before them, and he sayde vnto them, These are the woordes whiche I spake vnto you, whyle I was yet with you, that all must needes be fulfylled whiche were written of me in the lawe of Moses, and in the Prophetes, and in the Psalmes. Then opened he their wittes, that they myght vnderstand the Scriptures, and sayd vnto them, Thus it is written, and thus it behoueth Christe to suffer, and to rise againe from death the thyrd day, and that repentaunce and remission of synnes should be preached in his name among all nations, and must begynne at Hierusalem. And ye are witnesses of these thinges. Luk. xxiiij.

† minist. of Lincol Dioces. part. 1 pag. 12.

The first Sunday after Easter.

The Collect.

Almyghtie God, &c. (As at the Communion on Easter day.)

The

The Epiſtle.

i.Iohn.v. LL that is borne of GOD, ouercommeth the worlde, and this is the victorie that ouercommeth the worlde, euen our fayth. Who is he that ouercommeth the worlde, but he that beleueth that Jeſus is ẏ ſonne of God. This Jeſus Chriſt is he that came by water & blood, not by water onely, but by water and blood. And it is the ſpirite that beareth witnes, becauſe the ſpirite is trueth. For there are three whiche beare recorde in heauen: the father, the woorde, and the holy ghoſt, and theſe three are one. And there are three whiche beare recorde in earth: the ſpirite, and water, and blood, and theſe three are one. Yf we receyue the witneſſe of men, the witneſſe of God is greater. For this is the witneſſe of God that is greater, which he teſtified of his ſonne. He that beleeueth on the ſonne of God, hath the witneſſe in hym ſelfe. He that beleueth not God, hath made hym a lyer, becauſe he beleeueth not the recorde that God gaue of his ſonne. And this is the recorde, howe that God hath geuen vnto vs eternal lyfe, and this lyfe is in his ſonne. He that hath the ſonne, hath lyfe, and he that hath not the ſonne of God, hath not lyfe.

The Goſpel.

Iohn.xx. HE ſame day at nyght, whiche was the fyrſt day of the Sabbothes, when the doores were ſhut (where the Diſciples were aſſembled togeather, for feare of the Jewes) came Jeſus, & ſtoode in the myddes, and ſayde vnto them, Peace be vnto you. And

when

when he had ſo ſayde, he ſhewed vnto them his handes and his ſyde. Then were the diſciples glad when they ſaw the Lord. Then ſaid Jeſus to them againe, Peace be vnto you. As my father ſent me, euen ſo ſend I you alſo. And when he had ſaid theſe wordes, he breathed on them, and ſayde vnto them, Receyue ye the holy ghoſt. Whoſoeuers ſinnes ye remit, they are remitted vnto them. And whoſoeuers ſinnes ye retayne, they are retayned.

The ſeconde ſunday after Eaſter.

The Collect.

ALmightie God, whiche haſt geuen thyne onely ſonne to be vnto vs both a ſacrifice for ſinne, and alſo an exaumple of godly lyfe: geue vs the grace that we may alwayes moſt thankefully receyue that his ineſtimable benefite, and alſo dayly endeuour our ſelues to folowe the bleſſed ſteps of his moſt holy life.

The Epiſtle.

THis is thanke worthie, yf a man for i.Pet.ij. conſcience towarde GOD, endure griefe, and ſuffer wrong vndeſerued. For wat prayſe is it, yf when ye be buffeted for your faultes, ye take it patiently? But and yf when ye doo well, ye ſuffer wrong, and take it patiently, then is there thanke with God. For hereunto verily were ye called. For Chriſte alſo ſuffered for vs, leauyng vs an enſample, that ye ſhoulde folowe his ſteps, which dyd no ſinne, neyther was there guyle founde in his mouth. Whiche when he was reuiled, reuiled not agayne: when he ſuffered, he threatned not, but committed the vengeaunce to hym that iudgeth ryghteouſly. Whiche his owne ſelfe bare our ſinnes in his

body on the tree, that we, being delyuered from sinne, shoulde lyue vnto ryghteousnesse, by whose stripes ye were healed. For ye were as sheepe going astray, but are nowe turned vnto the shephearde and byshop of your soules.

The Gospel.

Iohn.x. CHriste sayde vnto his disciples, I am the good shephearde. A good shephearde geueth his lyfe for the sheepe. An hyred seruant, and he whiche is not the shephearde (neyther the sheepe are his owne) seeth the woolfe comming, and leaueth the sheepe, and fleeth, and the woolfe catcheth and scattereth the sheepe. The hyred seruant fleeth, because he is an hyred seruaunt, and careth not for the sheepe. I am the good shephearde, and knowe my sheepe, and am knowen of myne. As my father knoweth me, euen so know I also my father. And I geue my lyfe for the sheepe. And other sheepe I haue, whiche are not of this folde, them also must I bryng, and they shall heare my voyce, and there shalbe one folde, and one shephearde.

The thyrde Sunday after Easter.

The Collect.

ALmightie God, whiche shewest to all them that be in errour the light of thy trueth, to the intent that they may returne into the way of ryghteousnesse: Graunt vnto al them that be admitted into the felowship of Christes religion, that they may eschewe those thynges that be contrarie to their profession, and folowe all suche thinges as be agreeable to the same, through our Lorde Iesus Christe.

The

The Epistle.

Dearely beloued, I beseeche you as straungers, and pylgrimes, abstayne from fleshly lustes whiche fyght agaynst the soule, and see that ye haue honest conuersation among the Gentiles, that whereas they backebyte you as euyl doers, they may see your good woorkes, and prayse GOD in the day of visitation. Submit your selues therefore euery man for the Lordes sake, whether it be vnto the king, as vnto the chiefe head, eyther vnto rulers, as vnto them that are sent of him for the punishment of euyll dooers, but for the laude of them that doo wel. For so is the wyl of God, that with wel dooing, ye may stoppe the mouthes of foolishe and ignoraunt men, as free, and not as hauing the libertie for a cloke of malitiousnesse: but euen as the seruantes of God. Honour all men, loue brotherly felowshyp, feare God, honour the kyng. i.Pet.ij.

The Gospel.

Iesus sayd to his disciples, After a whyle ye shall not see me, and againe after a whyle ye shall see me, for I go to the father. Then sayde some of his disciples betweene them selues, What is this that he sayth vnto vs, After a whyle ye shal not see me, & againe after a while ye shal see me, & that I go to the father? They said therfore, What is this that he saith, After a whyle? We can not tell what he sayth. Iesus perceiued that they would aske him, & sayd vnto thē, Ye enquire of this betweene your selues, because I Iohn.xvi

ſayde, After a whyle ye ſhal not ſee me, and agayne after a whyle ye ſhall ſee me. Verily, verily I ſay vnto you, Ye ſhal weepe and lament, but contrarywyſe the worlde ſhall reioyce: ye ſhall ſorowe, but your ſorowe ſhalbe turned to ioy. A woman when ſhe trauayleth hath ſorowe, becauſe her houre is come: but aſſoone as ſhe is deliuered of the chylde, ſhe remembreth no more the anguiſhe, for ioy that a man is borne into the worlde. And ye nowe therefore haue ſorowe, but I wyll ſee you agayne, and your hartes ſhal reioyce, and your ioy ſhal no man take from you.

The fourth ſunday after Eaſter.

The Collect.

ALmightie God, whiche doeſt make the myndes of al faythful men to be of one wyl: Graunt vnto thy people, that they may loue the thyng whiche thou commaundeſt, and deſyre that whiche thou doeſt promiſe, that among the ſundrie and manifolde chaunges of the world, our hartes may ſurely there be fixed, where as true ioyes are to be found, thorowe Chriſte our Lorde.

The Epiſtle.

Iam. i. EVery good gyft, & euery perfect gift, is from aboue, and commeth downe from the father of lightes, with whō is no variableneſſe, neyther ſhadowe of chaunge. Of his owne wyl begate he vs with the woord of trueth, that we ſhould be the fyrſt fruites of his creatures. Wherefore (deare brethren) let euery man be ſwyft to heare, ſlowe to ſpeake, ſlow to wrath: For the wrath of man worketh not that whiche is righteous before God. Wherefore lay apart al filthineſſe, and ſuperfluitie of malitiouſneſſe,

malitiousnesse, & receyue with meekenesse the worde that is graffed in you, whiche is able to saue your soules.

The Gospel.

Iesus sayde vnto his Disciples, Iohn.xvj. Now I go my way to him that sent me, and none of you asketh me whither I goe: but because I haue sayd such thynges vnto you, your hartes are full of sorowe. Neuertheless, I tell you the trueth, it is expedient for you that I go away. For if I go not away, that comforter wyl not come vnto you: But if I depart, I wil send him vnto you. And when he is come, he wyll rebuke the world of sinne, and of righteousnesse, and of iudgemēt. Of sinne, because they beleeue not on me. Of ryghteousnesse, because I go to my father, and ye shal see me no more. Of iudgemēt, because the prince of this worlde is iudged alredy. I haue yet many thynges to say vnto you, but ye can not beare them away nowe: Howbeit, when he is come (whiche is the spirite of trueth) he wyl leade you into al trueth. He shall not speake of hym selfe, but whatsoeuer he shal heare, that shal he speake, and he wyl shewe you thynges to come. He shall glorifie me, for he shall receyue of myne, and shall shewe vnto you. All thynges that the father hath are myne, therefore sayd I vnto you, that he shal take of myne, and shewe vnto you.

The fyfth Sunday after Easter.

The Collect.

LOrde, from whom all good thynges doo come, graunt vs thy humble seruauntes, that by thy holy inspiration, we may thynke those thynges

that be good, and by thy mercifull guydyng may perfourme the ſame, through our Lorde Jeſus Chriſt.

The Epiſtle.

Iames, i.

BE that ye be doers of the worde, and not hearers onely, deceyuing your owne ſelues. For yf any man heare the word, and declareth not the ſame by his workes, he is like vnto a man beholding his bodyly face in a glaſſe: For as ſoone as he hath looked on him ſelfe, he goeth his way, and forgetteth immediatly what his fashion was. But who ſo looketh in the perfect lawe of libertie, and continueth therin (if he be not a forgetfull hearer, but a doer of the worke) the ſame ſhalbe happie in his deede. If any man among you ſeeme to be deuout, & refrayneth not his tongue, but deceyueth his owne hart, this mans deuotion is in vayne. Pure deuotion, and vndefiled before God the father, is this. To viſite the fatherleſſe and widowes in their aduerſitie, and to keepe him ſelfe vnſpotted of the worlde.

The Goſpel.

Iohn. xvj.

VErily, verily, I ſay vnto you, whatſoeuer ye aſke the father in my name, he wyll geue it you. Hytherto haue ye aſked nothyng in my name. Aſke, and ye ſhall receyue, that your ioy may be full. Theſe thyngs haue I ſpoken vnto you by prouerbes. The tyme wyll come, when I ſhall no more ſpeake vnto you by prouerbes, but I ſhall ſhewe you playnely

playnely from my father. At that day ſhall ye aſke in my name: and I ſay not vnto you that I wil ſpeake vnto my father for you, for the father hym ſelfe loueth you, becauſe ye haue loued me, and haue beleeued that I came out from God. I went out from the father, and came into the worlde. Agayne, I leaue the worlde, and goe to the father. His diſciples ſayde vnto hym, Loe, now thou talkeſt playnely, and ſpeakeſt no prouerbe. Nowe are we ſure that thou knoweſt all thynges, and needeſt not that any man ſhoulde aſke thee any queſtion, therefore beleeue we that thou cameſt from GOD. Jeſus anſwered them, Nowe ye doo beleeue, behoulde, the houre draweth nygh, and is alredy come, that ye ſhalbe ſcattered, euery man to his owne, and ſhal leaue me alone, and yet am I not alone, for the father is with me. Theſe wordes haue I ſpoken vnto you, that in me ye might haue peace, for in the worlde ſhall ye haue tribulation. But be of good cheare, I haue ouercome the worlde.

The Aſſention day.

The Collect.

GRaunt we beſeeche thee almyghtie God, that like as we doo beleeue thy only begotten ſonne our Lorde to haue aſſended into the heauens, ſo we may alſo in hart and mynde thyther aſſende, and with hym continually dwell.

The Epistle.

Actes.i.

IN the former treatise (deare Theophilus) we haue spoken of all that Iesus began to do and teache, vntyll the day in whiche he was taken vp, after that he (through the holy ghost) had geuen commaundementes vnto the apostles, whom he had chosen, to whom also he shewed him selfe alyue after his passion (and that by many tokens) appearyng vnto them fourtie dayes, and speaking of the kingdome of god, and geathered them togeather, and commaunded them that they should not depart from Hierusalem, but to wayte for the promise of the father, whereof (sayth he) ye haue heard of me. For Iohn truely baptised with water, but ye shalbe baptised with the holy ghost, after these few daies. When they therfore were come togeather, they asked of hym, saying, Lorde, wylt thou at this tyme restore agayne the kingdome of Israel? And he sayd vnto them, It is not for you to knowe the times or the seasons, which the father hath put in his owne power: but ye shall receyue power after the holy ghost is come vpon you. And ye shalbe witnesses vnto me, not onely in Hierusalem, but also in al Iurie, and in Samaria, and euen vnto the worldes ende. And when he had spoken these thynges, whyle they beheldе, he was taken vp on hygh, and a cloude receiued him vp out of their sight. And whyle they looked stedfastly vp toward heauen as he went, behold, two men stoode by them in whyte apparell, whiche also sayd, Ye men of Galilee, why stand ye gasing vp into heauen? This same Iesus whiche is taken vp from you into heauen, shal so come, euen as ye haue seene hym goe into heauen.

The

The Gospel.

IEsus appeared vnto the eleuen as they sate at meate, and cast in their teeth their vnbeleefe, & hardnesse of hart, because they beleeued not them whiche had seene that he was ryssen againe from the dead: and he sayd vnto them, Go ye into al the worlde, and preach the Gospel to all creatures, he that beleeueth and is baptised, shalbe saued: but he that beleeueth not, shalbe damned. And these tokens shall followe them that beleeue. In my name they shall cast out deuylles, they shall speake with newe tongues, they shall driue away Serpentes, and yf they drynke any deadly thing, it shal not hurt them. They shal lay their handes on the sicke, and they shall recouer. So then when the Lorde had spoken vnto them, he was receyued into heauen, and is on the right hande of God. And they went forth, & preached euery where, the Lord woorking with them, and confirmyng the woorde with miracles folowyng. Mat. xvi.

The Sunday after Assention day.

The Collect.

O GOD, the kyng of glorie, whiche hast exalted thyne onely sonne Iesus Christe with great triumph vnto thy kingdome in heauen, we beseeche thee leaue vs not comfortlesse, but sende to vs thine holy ghost to comfort vs, and exalt vs vnto the same place whyther our sauiour Christe is gone before, who lyueth and raigneth. &c.

The

The Epistle.

i.Pet.iiii. THE ende of all thinges is at hand, be ye therefore sober, and watche vnto prayer. But aboue all thynges haue feruent loue among your selues, for loue shall couer the multitude of sinnes. Be ye harberous one to another without grudgyng. As euery man hath receiued the gyft, euen so minister the same one to another, as good ministers of the manifolde graces of God. If any man speake, let him talke as the wordes of God. If any man minister, let hym doo it as of the abilitie whiche God ministreth to hym, that God in all thinges may be glorified, through Jesus Christe, to whom be prayse and dominion for euer and euer, Amen.

The Gospel.

Iohn.xv. WHEN the comforter is come, whom I wyll sende vnto you from the father (euen the spirite of trueth, whiche proceedeth of the father) he shal testifie of me, and ye shall beare witnesse also, because ye haue been with me from the begynnyng. These thynges haue I sayde vnto you, because ye shoulde not be offended. They shall excommunicate you, yea the tyme shall come, that whosoeuer killeth you, wyl thinke that he doth God seruice. And suche thynges will they do vnto you, because they haue not knowen the father, neyther yet me. But these thinges haue I tolde you, that when the tyme is come, ye may remember then that I tolde you.

The Collect.

GOD, whiche as vpon this day hast taught the hartes of thy faythfull people, by the sendyng to them the lyght of thy holy spirite: Graunt vs by the same spirite to haue a ryght iudgement in all things, and euermore to reioyce in thy holy comfort, through the merites of Christe Iesu our Sauiour, who lyueth and raigneth with thee in the vnitie of the same spirite, one God worlde without ende.

The Epistle.

WHen the fiftie dayes were come to an ende, they were all with one accorde together in one place. And sodaynly there came a sound from heauen, as it had ben the comming of a mighty wind, and it filled all the house where they sate. And there appeared vnto them clouen tongues, like as they had ben of fyre, & it sate vpon eache one of them, and they were all fylled with the holy ghost, and began to speake with other tongues, euen as the same spirite gaue them vtterance. There were dwellyng at Hierusalem Iewes, deuout men, out of euery nation of them that are vnder heauen. Whych this was noysed about, the multitude came together, & were astonied, because that euery man heard them speake with his owne language. They wondred all, and marueyled, sayyng among themselues, Beholde, are not all these whiche speake, of Galilee? And howe heare we euery man his owne tongue, wherein we were borne? Parthians, and

Actes. ij.

Medes,

Medes, and Elamites, and the inhabiters of Mesopotamia, and of Jurie, & of Cappadocia, of Pontus, and Asia, Phrygia, and Pamphylia, of Egypt, and of the parties of Lybia, whiche is beside Cyrene, and straungers of Rome, Jewes, & Proselytes, Greekes, and Arabians, we haue heard them speake in our owne tongues the great woorkes of God.

The Gospel.

John. xiiij.

Iesus sayd vnto his disciples, If ye loue me, keepe my commaundementes, and I wyll pray the father, and he shall geue you another comforter, that he may abyde with you for euer, euen the spirite of trueth, whom the worlde can not receyue, because the world seeth him not, neyther knoweth hym. But ye knowe hym, for he dwelleth with you, and shalbe in you. I wyll not leaue you comfortelles, but wyll come to you. Yet a litle whyle, & the worlde seeth me no more, but ye see me: for I liue, & ye shal liue. That day shal ye know that I am in my father, and you in me, & I in you. He that hath my commaundements, and keepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father, & I wyl loue him, and wyl shewe mine owne selfe vnto him. Judas sayeth vnto hym (not Judas Iscariot) Lorde, what is done, that thou wylt shewe thy selfe vnto vs, and not vnto the world? Iesus answeared, and sayde vnto him, If a man loue me, he wyll keepe my sayinges, and my father wyll loue him, and we wyll come vnto hym, and dwell with hym. He that loueth me not, keepeth not my sayinges. And the

woorde

woorde whiche ye heare is not mine, but the fathers whiche sent me. These thynges haue I spoken vnto you, being yet present with you. But the comforter, which is the holy ghost, whom my father wyll sende in my name, he shal teache you al thinges, and bring al thyngs to your remembrance, whatsoeuer I haue sayde vnto you. Peace I leaue with you, my peace I geue vnto you: not as the worlde geueth, geue I vnto you. Let not your hartes be greeued: neither feare. Ye haue hearde howe I sayde vnto you, I goe, and come agayne vnto you. Yf ye loued me, ye would veryly reioyce, because I sayd, I goe vnto the father: for the father is greater then I. And nowe haue I shewed you before it come, that when it is come to passe, ye myght beleeue. Hereafter wyll I not talke many wordes vnto you: for the prince of this world commeth, & hath nought in me. But that the world may know that I loue the father: and as the father gaue me commaundement, euen so doo I.

Munday in Whitsun weeke.

The Collect.

God whiche. &c. As vpon Whitsunday.

The Epistle.

THen Peter opened his mouth, and sayde, Of a trueth I perceyue that there is no respect of persons with GOD: but in all people, he that feareth hym, and worketh ryghteousnesse, is accepted with hym. Ye know the preachyng that GOD sent vnto the chyldren Actes.x.

Medes, and Elamites, and the inhabiters of Mesopotamia, and of Iurie, & of Cappadocia, of Pontus, and Asia, Phrygia, and Pamphylia, of Egypt, and of the parties of Lybia, whiche is beside Cyrene, and straungers of Rome, Iewes, & Proselytes, Greekes, and Arabians, we haue hearde them speake in our owne tongues the great woorkes of God.

The Gospel.

Iohn. xiiij. IEsus sayd vnto his disciples, If ye loue me, keepe my commaundementes, and I wyll praye the father, and he shall geue you another comforter, that he may abyde with you for euer, euen the spirite of trueth, whom the worlde can not receyue, because the world seeth him not, neyther knoweth hym. But ye knowe hym, for he dwelleth with you, and shalbe in you. I wyll not leaue you comfortelesse, but wyll come to you. Yet a litle whyle, & the worlde seeth me no more, but ye see me: for I liue, & ye shal liue. That day shalbe know that I am in my father, and you in me, & I in you. He that hath my commaundements, and keepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father, & I wyl loue him, and wyl shewe mine owne selfe vnto him. Iudas sayeth vnto hym (not Iudas Iscariot) Lorde, what is done, that thou wylt shewe thee selfe vnto vs, and not vnto the world? Iesus answeared, and sayde vnto him, If a man loue me, he wyll keepe my sayinges, and my father wyll loue him, and we wyll come vnto hym, and dwell with hym. He that loueth me not, keepeth not my sayinges. And the

woorde

woorde whiche ye heare is not mine, but the fathers whiche sent me. These thynges haue I spoken vnto you, being yet present with you. But the comforter, which is the holy ghost, whom my father wyll sende in my name, he shal teache you al thinges, and bring al thyngs to your remembrance, whatsoeuer I haue sayde vnto you. Peace I leaue with you, my peace I geue vnto you: not as the worlde geueth, geue I vnto you. Let not your hartes be greeued: neither feare. Ye haue hearde howe I sayde vnto you, I goe, and come agayne vnto you. Yf ye loued me, ye woulde verily reioyce, because I sayd, I goe vnto the father: for the father is greater then I. And nowe haue I shewed you before it come, that when it is come to passe, ye myght beleeue. Hereafter wyll I not talke many wordes vnto you: for the prince of this world commeth, & hath nought in me. But that the world may know that I loue the father: and as the father gaue me commaundement, euen so doo I.

Munday in VVhitsun weeke.

The Collect.

God whiche. &c. As vpon VVhitsunday.

The Epistle.

Then Peter opened his mouth, and sayde, Of a trueth I perceyue that there is no respect of persons with GOD: but in all people, he that feareth hym, and woorketh ryghteousnesse, is accepted with hym. Ye knowe the preachyng that GOD sent vnto the chyldren Actes.x.

chyldren of Israel, preaching peace by Jesus Christe, whiche is Lorde ouer all thynges: which preaching was published throughout all Jurie, (and began in Galilee, after the baptisme whiche Iohn preached) howe God annoynted Jesus of Nazareth with the holy ghost, and with power. Whiche Jesus went about doyng good, and healyng all that were oppressed of the deuyl: for God was with hym. And we are witnesses of al thinges whiche he did in the lande of the Jewes, and at Hierusalem, whom they slue, and hanged on a tree: Him God rayled vp the thirde day, and shewed hym openly, not to al the people, but vnto vs witnesses (chosen before of God, for the same intent) which did eate and drinke with him after he arose from death. And he commaunded vs to preach vnto the people, and to testifie that it is he whiche was ordeined of GOD to be the iudge of quicke and dead. To hym geue all the Prophetes witnesse, that through his name whosoeuer beleeueth in him, shal receyue remission of sinnes. Whyle Peter yet spake these woordes, the holy ghost fell on all them whiche hearde the preaching. And they of the circumcision whiche beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was shed out the gyft of the holy ghost: for they hearde them speake with tongues, and magnifie GOD. Then aunsweared Peter, Can any man forbyd water, that these shoulde not be baptised, whiche haue receyued the holy ghost as well as we? And he commaunded them to be baptised in the name of the Lorde. Then prayed they hym to tarie a fewe dayes.

The

The Goſpel.

O God loued the worlde, that he gaue his onely begotten ſonne, that who ſo euer beleeueth in hym ſhoulde not peryſhe, but haue euerlaſtyng lyfe. For God ſent not his ſon into the worlde, to condemne the worlde, but that the worlde throughe hym might be ſaued. But he that beleeueth on him, is not condemned. But he that beleeueth not, is condemned alredy, becauſe he hath not beleeued in the name of the onely begotten ſonne of God. And this is the condemnation, that light is come into the worlde, and men loued darkeneſſe more then lyght, becauſe their deedes were euyl. For euery one that euyl doth, hateth the lyght, neyther commeth to the lyght, leaſt his deedes ſhould be reproued. But he that doth the trueth, commeth to the light, that his deedes may be knowen howe that they are wrought in God. Iohn. iii.

Tueſday in VVhitſun weeke.

The Collect.

God whiche. &c. As vpon VVhitſunday.

The Epiſtle.

Hen the apoſtles which were at Hieruſalem, heard ſay that Samaria had receiued the woorde of God, they ſent vnto them Peter and John: whiche when they were come downe, prayed for them ẏ they might receiue the holy ghoſt. For as yet he was come on none of them, but they were baptiſed only in the name of Chriſt Jeſu. Actes. viii.

Then

Then layde they their handes on them, and they receiued the holy ghost.

The Gospel.

Iohn.x.

Verily, verily I say vnto you, He that entreth not in by the doore into the sheepefolde, but climeth vp some other way, the same is a theefe and a murderer. But he that entreth in by the doore, is the shephearde of the sheepe: to hym the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out. And when he had sent foorth his owne sheepe, he goeth before them, & the sheepe folowe him, for they knowe his voyce. A straunger wyll they not folowe, but wyl flee from hym, for they knowe not the voyce of strangers. This prouerbe spake Jesus vnto them, but they vnderstoode not what thynges they were whiche he spake vnto them. Then sayde Jesus vnto them againe, Verily, verily I say vnto you, I am the doore of the sheepe. All (euen as many as came before me) are theeues and murderers, but the sheepe dyd not heare them. I am the doore, by me yf any enter in, he shalbe safe, and shall goe in and out, and fynde pasture. A theefe commeth not but for to steale, kyll, and destroy. I am come that they myght haue lyfe, and that they myght haue it more abundantly.

Trinitie Sunday.

The Collect.

ALmyghtie and euerlastyng GOD, whiche hast geuen vnto vs thy seruauntes grace, by the confession of a true fayth, to acknowledge the glory

glory of the eternal trinitie, and in the power of the diuine Maiestie, to worshyp the vnitie: we beseeche thee, that through the stedfastnesse of this fayth, we may euermore be defended from al aduersitie, which lyuest and raignest one God, worlde without ende. Amen.

The Epistle.

After this I looked, & beholde, a doore was open in heauen, and the fyrst voyce whiche I heard, was as it were of a trumpet, talking with me, whiche sayde, Come vp hyther, and I wyll shewe thee thynges whiche must be fulfylled hereafter. And immediately I was in the spirite. And beholde, a seate was set in heauen, and one sate on the seate. And he that sate, was to looke vpon lyke vnto a Jasper stone, and a Sardine stone. And there was a raynebowe about the seate, in sight like vnto an Emerald. And about the seate, were .xxiiii. seates, & vpon the seates .xxiiii. elders sitting, clothed in white rayment, & had on their heads crownes of gold. And out of the seate proceeded lightnynges, and thundrynges, and voyces. And there were seuen lampes of fyre burnyng before the seate, whiche are the seuen spirites of God. And before the seate there was a sea of glasse, lyke vnto Crystal: and in the myddest of the seate, and rounde about the seate, were foure beastes full of eyes before and behynde. And the fyrst beast was lyke a Lion, and the seconde beast lyke a Calfe, and the thyrde beast had a face as a man, & the fourth beast was lyke a fleeyng Eagle. And the foure beastes had eache of them syx winges about hym, and they were full of eyes within, Apo. iiii.

in. And they dyd not rest day neyther nyght, saying, Holy, holy, holy Lorde God almightie, whiche was, and is, and is to come. And when those beastes gaue glory, and honour, and thankes to hym that sate on the seate (whiche liueth for euer and euer) the. xxiiii. elders fel downe before hym that sate on the throne, and worshypped hym that liueth for euer, and cast theyr crownes before the throne, saying, Thou art worthy (O Lord our God) to receyue glory, and honour, and power, for thou hast created all thynges, and for thy wylles sake they are and were created.

The Gospel.

Iohn. iii.

There was a man of the Pharisees, named Nichodemus, a ruler of ỹ Iewes. The same came to Iesus by nyght, and sayd vnto hym, Rabbi, we knowe that thou art a teacher come from GOD, for no man coulde doo suche myracles as thou doest, except God were with hym. Iesus aunsweared, and sayde vnto hym, Verily, verily I say vnto thee, except a man be borne from aboue, he can not see the kingdome of God. Nichodemus sayd vnto him, How can a man be borne when he is olde? Can he enter into his mothers wombe, and be borne agayne? Iesus aunsweared, Verily, verily I say vnto thee, except a man be borne of water, & of the spirite, he can not enter into the kingdome of God. That whiche is borne of the flesh, is flesh, and that whiche is borne of the spirite, is spirite. Marueyle not thou that I sayd vnto thee, Ye must be borne from aboue. The winde bloweth where it lusteth, and thou hearest

reſt the ſounde therof, but thou canſt not tel whence it commeth, nor whyther it goeth: So is euery one that is borne of the ſpirite. Nichodemus anſweared, and ſayde vnto him, Howe can theſe thynges be? Jeſus anſweared, and ſayd vnto hym, Art thou a maiſter in Jſrael, and knoweſt not theſe thynges? Verely, verely I ſay vnto thee, we ſpeake that we knowe, and teſtifie that we haue ſeene, & ye receyue not our witneſſe. Yf I haue tolde you earthly thynges, and ye beleeue not: howe ſhall ye beleeue yf I tell you of heauenly thynges? And no man aſſendeth vp to heauen, but he that came downe from heauen, euen the ſonne of man whiche is in heauen. And as Moſes lyft vp the ſerpent in the wildernesſe, euen ſo muſt the ſonne of man be lift vp, that whoſoeuer beleueth in hym, peryſhe not, but haue euerlaſtyng lyfe.

The firſt Sunday after trinitie.

The Collect.

GOD, the ſtrength of al them that truſt in thee, mercifully accept our prayers: and becauſe the weakeneſſe of our mortall nature can doo no good thyng without thee, graunt vs the helpe of thy grace, that in keping of thy commaundementes, we may pleaſe thee both in wyll and deede, through Jeſus Chriſte our Lorde.

The Epiſtle.

DEarely beloued, let vs loue one another, for loue commeth of GOD. And euery one that loueth is borne of God, and knoweth GOD. He that loueth not, knoweth not God: for God is loue. 1. Iohn. iiii.

In this appeareth the loue of God to vs warde, because that God ſent his onely begotten ſonne into the worlde, that we myght lyue through him. Herein is loue, not that we loued God, but that he loued vs, & ſent his ſonne to be the agreement for our ſynnes. Dearely beloued, yf God ſo loued vs, we ought alſo one to loue another. No man hath ſeene God at any tyme. Yf we loue one another, God dwelleth in vs, and his loue is perfect in vs: hereby knowe we that we dwel in him, and he in vs, because he hath geuen vs of his ſpirite. And we haue ſeene, and doo teſtifie, that the father ſent the ſonne to be the ſauiour of the worlde. Whoſoeuer confeſſeth that Jeſus is the ſonne of God, in him dwelleth God, & he in God. And we haue knowen and beleeued the loue that God hath to vs. God is loue, & he that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that we ſhoulde truſt in the day of iudgement. For as he is, euen ſo are we in this worlde. There is no feare in loue, but perfect loue caſteth out feare, for feare hath paynefulneſſe. He that feareth is not perfect in loue. We loue hym, for he loued vs fyrſt. Yf a man ſay, I loue God, and yet hate his brother, he is a lyer. For howe can he that loueth not his brother whom he hath ſeene, loue God whom he hath not ſeene? And this commaundement haue we of hym, that he whiche loueth God, ſhoulde loue his brother alſo.

The Goſpel.

Luk. xvi. verſ. 19.

THERE was a certayne ryche man, whiche was clothed in Purple and fyne whyte, and fared delytiouſly euery day. And there was a certayne begger named Lazarus, whiche

whiche lay at his gate full of sores, desyring to be refreshed with the crumbes whiche fell from the ryche mans boorde, and no man gaue vnto hym. The dogges came also and lycked his sores. And it forturned that the begger dyed, and was caryed by the angelles into Abrahams bosome. The ryche man also died, and was buried, and being in hel in tormentes, he lift vp his eyes, and sawe Abraham a farre of, and Lazarus in his bosome, and he cryed, and sayde, father Abraham haue mercy on me, and sende Lazarus, that he may dyp the typ of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham sayde, Sonne, remember that thou in thy lyfe time receiuedst thy pleasure, and contrariwyse Lazarus receiued payne: But nowe is he comforted, and thou art punished. Beyonde all this, betweene vs and you there is a great space set, so that they whiche wolde goe from hence to you, can not, neithes may come from thence to vs. Then he sayde, I pray thee therefore father, sende him to my fathers house (for I haue fyue brethren) for to warne them, lest they come also into this place of torment. Abraham sayd vnto him, They haue Moses and the Prophetes, let them heare them. And he sayde, Nay father Abraham, but if one come vnto them from the dead, they wyll repent. He sayde vnto him, If they heare not Moses and the Prophetes, neither wyll they beleeue, though one arose from death agayne.

minist. of Lincoln Diocesse. part. 1. pag. 12.

The .ij. Sunday after trinitie.

The Collect.

LOrde make vs to haue a perpetuall feare and loue of thy holy name, for thou neuer fayleſt to helpe & gouerne them whom thou doeſt bryng

by in thy stedfast loue. Graunt this. &c.

The Epistle.

i. Ioh. iii. MArueyle not my brethren, though the worlde hate you. We knowe that we are translated from death vnto lyfe, because we loue the brethren. He that loueth not his brother, abydeth in death: Who soeuer hateth his brother, is a manslear, and ye knowe that no manslear hath eternall lyfe abydyng in hym. Hereby perceiue we loue, because he gaue his lyfe for vs, & we ought to geue our lyues for the brethren: But who so hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from hym, howe dwelleth the loue of God in hym? My babes, let vs not loue in woorde, neyther in tongue: but in deede, and in veritie. Hereby we knowe that we are of the veritie, and can quiet our hartes before hym, for yf our hart condemne vs, god is greater then our hart, and knoweth all thynges. Deerely beloued, yf our hart condemne vs not, then haue we trust to Godwarde, and whatsoeuer we aske, we receiue of hym, because we keepe his commaundementes, & do those thinges whiche are pleasant in his syght. And this is his cõmaundement, that we beleeue on the name of his sonne Iesus Christe, and loue one another, as he gaue commaundement. And he that keepeth his commaundementes, dwelleth in hym, & he in hym. And hereby we knowe that he abydeth in vs, euen by the spirite whiche he hath geuen vs.

The

The Gospel.

A Certaine man ordeyned a great supper, and bade many, & sent his seruaunt at supper tyme, to say to them that were bidden, Come, for all thinges are nowe redy. And they al at once began to make excuse. The tyrst sayde vnto hym, I haue bought a farme, and I must needes goe and see it, I pray thee haue me excused. And an other sayde, I haue bought fiue yoke of Oxen, and I goe to proue them, I pray thee haue me excused. And another sayde, I haue married a wyfe, and therefore I can not come. And the seruaunt returned, & brought his maister woorde againe therof. Then was the good man of the house displeased, and said vnto his seruant, Go out quickly into the streetes and quarters of the citie, and bring in hyther the poore and feeble, and the halt & blinde. And the seruant sayde, Lorde, it is done as thou hast commaunded, and yet there is roome. And the Lord sayd vnto the seruant, Goe out into the high wayes and hedges, and compell them to come in, that my house may be fylled. For I say vnto you, that none of these men whiche were bydden, shall taste of my supper. Luk. xiiii.

The third Sunday after trinitie.

The Collect.

LOrd, we beseech thee mercifully to heare vs, and vnto whom thou hast geuen an hartie desyre to pray, graunt that by thy myghty ayde we may be defended, through Jesus Christe our Lorde.

The Epistle.

i.Pet.v. SUbmit your selues euery man one to another, knit your selues togeather in lowlynesse of mynde. For God resysteth the proude, and geueth grace to the humble. Submit your selues therfore vnder the mightie hande of God, that he may exalt you when the tyme is come. Cast all your care vpon him, for he careth for you. Be sober, and watche, for your aduersarie the deuyl as a roaring Lion walketh about, seeking whom he may deuoure, whom resyst stedfast in the fayth, knowing that the same afflictions are appoynted vnto your brethren that are in the worlde. But the God of all grace, whiche hath called vs vnto his eternall glorie by Christe Jesus, shall his owne selfe (after that ye haue suffered a litle affliction) make you perfect, settle, strength, and stablyshe you. To hym be glory and dominion for euer and euer. Amen.

The Gospel.

Luke.xv THen resorted vnto hym all the publicanes and sinners, for to heare hym. And the Pharisees and Scribes murmured, saying, He receyueth sinners, and eateth with them. But he put forth this parable vnto them, saying, What man among you hauyng an. C. sheepe, yf he lose one of them, doth not leaue nientie & nene in the wildernesse, and goeth after that whyche is lost, vntyl he finde it? And when he hath founde it, he layeth it on his shoulders with ioy, and as soone as he commeth home, he calleth

togeather his louers and neyghboures, saying vnto them, Reioyce with me, for I haue found my sheepe whiche was lost. I say vnto you, that lyke wyse ioy shalbe in heauen ouer one sinner that repenteth, more then ouer nientie & niene iust persons whiche neede no repentaunce. Either what woman hauing tenne groates (if she loose one) dooth not lyght a candle, and sweepe the house, and seeke diligently til she finde it: And when she hath founde it, she calleth her louers and her neighbours togeather, saying, Reioyce with me, for I haue founde the groate whiche I lost. Lykewyse I say vnto you, shall there be ioy in the presence of the angelles of God, ouer one sinner that repenteth.

The fourth Sunday after Trinitie.

The Collect.

GOD, the protectour of all that trust in thee, without whom nothyng is strong, nothyng is holy: Increase and multiply vpon vs thy mercie, that thou being our ruler and guide, we may so passe through thinges temporal, that we finally lose not the thinges eternall: Graunt this heauenly father, for Iesus Christes sake our Lorde.

The Epistle.

I Suppose that the afflictions of this lyfe, are not woorthy of the glorye whiche shalbe shewed vppon vs. For the feruent desyre of the creature abydeth, lookyng when the sonnes of God shall appeare, because the creature is subdued to vanitie agaynst the wyll thereof, but Rom. viij.

but for his wyll whiche hath subdued the same in hope. For the same creature shalbe delyuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For we know we that euery creature groneth with vs also, and trauayleth in payne, euen vnto this tyme, not onely it, but we also which haue the first fruites of the spirite, mourne in our selues also, & wayte for the adoption (of the chyldren of God) euen the deliuerance of our bodyes.

The Gospel.

Luk. vi.

BE ye mercifull, as your father also is mercifull. Iudge not, and ye shall not be iudged. Condemne not, and ye shall not be condemned. Forgeue, and ye shalbe forgeuen, Geue, and it shalbe geuen vnto you, good measure, and prealled downe, and shaken togeather, and running ouer shall men geue into your bosomes. For with the same measure that ye meate withall, shall other men meate to you agayne. And he put foorth a similitude vnto them, Can the blynde leade the blynde? Do they not both fal into the diche? The disciple is not aboue his master: Euery man shalbe perfect, euen as his maister is. Why seest thou a moate in thy brothers eye, but considerest not the beame that is in thine owne eye? Either howe canst thou say to thy brother. Brother, let me pull out the moate that is in thine eye? when thou seest not the beame that is in thine owne eye? Fyrst, thou hipocrite, cast out the beame out of thine owne eye, then shalt thou see perfectly to pul out the moate that is in thy brothers eye.

The

The Collect.

GRaunt Lorde, we beseeche thee, that the course of this worlde may be so peaceably ordered by thy gouernance, that thy congregation may ioyfully serue thee, in all godly quietnesse: through Iesus Christe our Lorde.

The Epistle.

BE you all of one mynde, and of one hart, loue as brethren, be pitifull, be curteous (meeke) not rendryng euyl for euyll, or rebuke for rebuke: but contrariwyse blesse, knowing that ye are therevnto called, euen that ye shoulde be heyres of the blessing. For he that dooth long after lyfe, and loueth to see good dayes, let hym refrayne his tongue from euyll, and his lyppes that they speake no guyle, let him eschew euyl, & do good, let hym seeke peace, and ensue it: for the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers: Agayne, the face of the Lorde is ouer them that doo euyll. Moreouer, who is he that wyl harme you, if ye folowe that which is good: yea, happie are ye yf any trouble happen vnto you for righteousnesse sake. Be not ye afrayd for any terrour of them, neyther be ye troubled, but sanctifie the lord God in your hartes. I. Pet. iii.

The Gospel.

IT came to passe that (when the people prealled vppon hym to heare the woorde of GOD) he stoode by the Lake of Genezareth, and sawe two shyppes stande by the Lakes syde, but the fyshermen Luk. v.

were

were gone out of them, and were washyng their nettes. And he entred into one of the shippes (whiche parteyned to Simon) and prayed hym that he would thrust out a litle from the lande. And he sate downe, and taught the people out of the shyp. When he had left speaking, he sayd vnto Simon, Launch out into the deepe, and let slip your nettes to make a draught. And Simon answered, and sayde vnto hym, Maister, we haue laboured al nyght, and haue taken nothing: Neuertheles, at thy commaundement I will loose forth the net. And when they had so done, they enclosed a great multitude of fyshes: But their net brake, and they beckened to their felowes whiche were in the other shyppe, that they shoulde come and helpe them. And they came, and fylled both shyppes that they sunke agayne. When Simon Peter sawe this, he fell downe at Jesus knees, saying, Lord, goe from me, for I am a sinfull man. For he was astonyed, and all that were with hym, at the draught of fyshes whiche they had taken, and so was also James and John the sonnes of Zebedee, which were parteners with Simon. And Jesus sayde vnto Simon, feare not, from henceforth thou shalt catche men. And they brought the shyppes to lande, and forsoke all, and followed hym.

The vi. Sunday after trinitie.

The Collect.

GOD, whiche hast prepared to them that loue thee, suche good thynges as passe all mans vnderstanding: Powre into our hartes such loue toward thee, that we louing thee in al thinges, may obteyne thy promises, whiche exceede al that we can desyre: through Jesus Christe our Lorde.

The

The Epistle.

KNowe ye not that all we whiche are baptised in Jesus Christe, are baptised to dye with hym? We are buried then with him by baptisme for to die: That likewise as Christe was rayled from death by the glory of the father, euen so we also shoulde walke in a newe lyfe. For yf we be graft in death lyke vnto hym, euen so shall we be partakers of the holy resurrection, knowing this, that our old man is crucified with him also, that the body of sinne myght vtterly be destroyed, that henceforth we shoulde not be seruauntes vnto sinne. For he that is dead, is iustified from sinne. Wherfore if we be dead with Christe, we beleeue that we shall also lyue with him, knowing that Christe, being rayled from death, dyeth no more: death hath no more power ouer hym. For as touching that he dyed, he dyed concernyng sinne once. And as touching that he lyueth, he lyueth vnto God. Lykewyse consider ye also, that ye are dead as touching sinne, but are alyue vnto God, through Jesus Christ our Lorde. Rom.vj.

The Gospel.

IEsus sayde vnto his Disciples, Except your ryghteousnesse exceede the ryghteousnesse of the Scribes and Pharisees, ye can not enter into the kingdome of heauen. Ye haue hearde that it was sayde vnto them of olde tyme, Thou shalt not kyl: Who soeuer kylleth, shalbe in danger of iudgement. But I say vnto you, that whosoeuer is angry with his bro- Math.v.

ther

ther (vnaduisedly) shalbe in daunger of iudgement. And whosoeuer sayth vnto his brother, Racha, shalbe in danger of a counsayle. But whosoeuer sayth, Thou foole, shalbe in daunger of hell fyre. Therfore yf thou offerest thy gyfte at the aulter, and there remembrest that thy brother hath ought agaynst thee, leaue there thyne offeryng before the aulter, and goe thy way fyrst, and be reconciled to thy brother, and then come and offer thy gyfte. Agree with thine aduersarie quickly, whylest thou art in the way with hym, lest at any tyme the aduersarie deliuer thee to the iudge, and the iudge delyuer thee to the minister, and then thou be cast into pryson. Verely I say vnto thee, thou shalt not come out thence, tyll thou haue payde the vttermost farthyng.

The. vij. Sunday after trinitie.

The Gospel.

LOrd of all power and myght, which art the aucthour and geuer of al good thyngs, graffe in our hartes the loue of thy name, encrease in vs true religion, nourysshe vs with all goodnesse, and of thy great mercy keepe vs in the same, through Jesus Christe our Lorde.

The Epistle.

Rom. vj.

I Speake grosly, because of the infyrmitie of your flesshe. As ye haue geuen your members seruauntes to vncleannesse, and to iniquitie (from one iniquitie to another) euen so nowe geue ouer your members seruantes vnto ryghteousnesse, that ye may be sanctified. For when ye were seruauntes of synne, ye were voyde of

ryghte-

ryghteousnesse, what fruite had you then in those thynges whereof ye are nowe ashamed? for the ende of those thynges are death. But nowe are ye delyuered from sinne, and made the seruantes of God, and haue your fruite to be sanctified, and the ende euerlastyng lyfe. For the rewarde of sinne is death, but eternal lyfe is the gyft of God, through Jesus Christ our Lorde.

The Gospel.

N those dayes, when there was a very great companie, and had nothyng to eate, Jesus called his disciples vnto him, and sayd vnto them, I haue compassion on the people, because they haue ben nowe with me three dayes, and haue nothing to eate, and yf I sende them away fastyng to their owne houses, they shall faynt by the way, for diuers of them came from farre. And his disciples answeared him, Where shoulde a man haue bread here in the wildernesse to satisfie these? And he asked them, How many loaues haue ye? They sayde, Seuen. And he commaunded the people to syt downe on the grounde. And he toke the seuen loaues, and when he had geuen thankes, he brake, and gaue to his disciples to set before them. And they dyd set them before the people. And they had a fewe small fyshes. And when he had blessed, he commaunded them also to be set before them. And they dyd eate, and were sufficed. And they tooke vp of the broken meate that was left, seuen basshettes full. And they that dyd eate, were about foure thousande. And he sent them away.

Rom. viii.

Mark. viii.

The

The Collect.

GOD, whose prouidence is neuer deceyued, we humbly beseech thee, that thou wilt put away from vs all hurtfull thinges, and geue those thynges whiche be profitable for vs, through Jesus Christe our Lorde.

The Epistle.

Rom.viii. BRethren, we are detters, not to the flesh, to lyue after the flesh: for if ye lyue after the flesh, ye shall dye. But yf ye through the spirite, doo mortifie the deedes of the body, ye shal liue. For as many as are led by the spirite of God, they are the sonnes of God. For ye haue not receiued the spirite of bondage to feare any more: but ye haue receiued the spirite of adoption, whereby ye crye, Abba, father. The same spirite certifieth our spirite, that we are the sonnes of GOD. Yf we be sonnes, then are we also heyres, the heyres I meane of God, and heyres annexed with Christ, if so be that we suffer with him, that we may also be glorified together with him.

The Gospel.

Math.vii. BEware of false prophetes, whiche come to you in sheepes clothyng, but inwardly they are rauenyng woolues. Ye shall knowe them by their fruites. Doo men geather grapes of thornes, or fygges of thystles? Euen so, euery good tree bryngeth forth good fruites: but a corrupt tree bryngeth forth euyll fruites. A good tree can not bryng forth

badde

bad fruites, neyther can a bad tree bring forth good fruites. Euery tree that bryngeth not forth good fruite, is hewen downe, and cast into the fyre. Wherfore by theyr fruites ye shall knowe them. Not euery one that sayth vnto me, Lorde, Lord, shal enter into the kyngdome of heauen: but he that doeth the wyl of my father whiche is in heauen, he shall enter into the kyngdome of heauen.

The.ix. Sunday after trinitie.

The Collect.

GRaunt to vs Lorde we beseech thee, the spirite to thinke and doo alwayes suche thinges as be ryghtfull, that we whiche can not be without thee, may by thee be able to lyue accordyng to thy wyl, through Jesus Christe our Lorde.

The Epistle.

BRethren, I would not that ye should be ignorant, how that our fathers were al vnder the cloude, and al passed through the sea, and were al baptised vnder Moses in the cloude, and in the sea, and did all eate of one spirituall meate, and dyd all drynke of one spirituall drynke. And they dranke of the spirituall rocke that followed them, whiche rocke was Christ. But in many of them had God no delyght: for they were ouerthrowen in the wyldernesse. These are examples to vs, that we shoulde not lust after euyll thynges, as they lusted: and that ye shoulde not be worshyppers of images, as were some of them, accordyng as it is wrytten, The people sate downe to eate and drynke, and rose vp to play. Neyther let vs be defyled with fornication, as some of them were defyled with for- i. Cor. x.

nication, and fel in one day three and twentie thousande. Neyther let vs tempt Christe, as some of them tempted, and were destroyed of Serpentes. Neyther murmure ye as some of them murmured, and were destroyed of the destroyer. All these thyngs happened vnto them for examples: but are written to put vs in remembrance, whom the endes of the worlde are come vpon. Wherfore, let hym that thinketh he standeth, take heede least he fall. There hath none other temptation taken you, but such as foloweth the nature of man. But God is faythfull, whiche shall not suffer you to be tempted aboue your strength: but shall in the myddes of temptation, make a way that ye may be able to beare it.

The Gospel.

Luk. xvi.

IESUS sayde to his disciples, There was a certayne ryche man, whiche had a Stewarde, and the same was accused vnto hym, that he had wasted his goodes. And he called him, and sayd vnto hym, Howe is it that I heare this of thee? Geue accomptes of thy Stewardshyp, for thou mayest be no longer Steward. The Stewarde sayde within hym selfe, What shall I doo? For my maister taketh away from me the Stewardshyp. I can not dygge, and to begge I am ashamed. I wote what to do, that when I am put out of the Stewardshyp, they may receiue me into their houses. So when he had called all his maisters debters togeather, he sayde vnto the fyrst, Howe muche owest thou vnto my maister? And he sayde, An hundred tunnes of oyle. And he sayde vnto hym, Take thy byl, and sit downe quickly, and write

fiftie.

fiftie. Then sayde he to another, Howe muche owest thou? And he sayd, An hundred quarters of wheate. He sayde vnto hym, Take thy bill, and write fourescore. And the Lorde commended the vniust Stewarde, because he had done wysely. For the chyldren of this worlde, are in their nation wyser then the chyldren of lyght. And I say vnto you, make you frendes of the vnryghteous Mammon, that when ye shal haue neede, they may receiue you into euerlastyng habitations.

The.x. Sunday after trinitie.

The Collect.

LEt thy mercifull eares, O Lorde, be open to the prayers of thy humble seruantes, and that they may obteyne theyr petitions, make them to aske suche thynges as shall please thee, through Jesus Christe our Lorde.

The Epistle.

Oncernyng spirituall thynges (brethren) I woulde not haue you ignoraunt. Ye knowe that ye were Gentiles, and went your wayes vnto dumbe images, euen as ye were led. Wherfore I declare vnto you, that no man speakyng by the spirite of God, defyeth Jesus. Also no man can say that Jesus is the Lorde, but by the holy ghost. There are diuersities of gyftes, yet but one spirite. And there are differences of administrations, and yet but one Lorde. And there are diuers maners of operations, and yet but one GOD, whiche worketh all in all. The gyft of the spirite is geuen to euery man to edifie withal. For to one is geuen thorowe the spirite, the vtteraunce of wysedome. To another is geuen the vtteraunce of i. Cor. xii.

knowledge, by the same spirite. To another is geuen fayth, by the same spirite. To another the gift of healyng, by the same spirite. To another power to doo miracles. To another to prophesie. To another iudgement to discerne spirites. To another diuers tongues. To another the interpretation of tongues. But these al worketh the selfe same spirite, diuiding to euery man a seuerall gyft, euen as he wyll.

The Gospel.

Luk. xix. 41.

AND when he was come neare to Hierusalem, he beheld the citie, and wept on it, saying, If thou hadst knowē those thynges whiche belong vnto thy peace, euē in this thy day, thou woudest take heede: but nowe are they hyd from thyne eyes. For the dayes shall come vnto thee, that thyne enimies shall cast a banke about thee, & compasse thee round, and keepe thee in on euery syde, and make thee euen with the grounde, and thy chyldren whiche are in thee. And they shall not leaue in thee one stone vpon another, because thou knowest not the tyme of thy visitation. And he went into the temple, and began to cast out them that solde therein, and them that bought, saying vnto them, It is wrytten, My house is the house of prayer, but ye haue made it a denne of theeues. And he taught dayly in the Temple.

minist. of Iuicol. Distress. part. 1. pag. 12.

The. xi. Sunday after trinitie.

The Collect.

GOd which declarest thy almightie power most cheefly in shewyng mercy and pitie, geue vnto vs aboundauntly thy grace, that we run-

ning to thy promises, may be made partakers of thy heauenly treasure, through Iesus Christ our Lorde.

The Epistle.

BRethren, as parteyning to the Gospell whiche I preached vnto you, which ye haue also accepted, and in the which ye continue, by the which ye are also saued, I do you to wit after what manner I preached vnto you, yf ye keepe it, except ye haue beleeued in vayne. For fyrst of all I deliuered vnto you that whiche I receyued, howe that Christe dyed for our sinnes, agreeing to the scriptures, and that he was buried, and that he rose agayne the thirde day accordyng to the Scriptures, and that he was seene of Cephas, then of the twelue. After that, he was seene of mo then fiue hundred brethren at once, of which, many remaine vnto this day, and many are fallen a sleepe. After that appeared he to Iames, then to all the Apostles. And last of all he was seene of me, as of one that was borne out of due tyme. For I am the leaste of the Apostles, which am not worthy to be called an Apostle, because I haue persecuted the congregation of GOD. But by the grace of GOD, I am that I am: And his grace whiche is in me, was not in vayne. But I laboured more aboundauntly then they all, yet not I, but the grace of GOD whiche is with me. Therefore, whether it were I, or they, so we preached, and so ye haue beleeued. i. Cor. xv.

The

The Goſpel.

Luke.xviii.

Chriſte tolde this parable vnto certayne which truſted in them ſelues that they were perfecte, and deſpiſed other. Two men went vp into the Temple to pray, the one a Phariſee, and the other a Publicane. The Phariſee ſtoode & prayed thus with him ſelfe, God I thanke thee, that I am not as other men are, extorcioners, vniuſt, adulterers, or as this Publicane. I faſt twyſe in the weeke, I geue tithe of all that I poſſeſſe. And the Publicane ſtanding a farre of, would not lift vp his eyes to heauen, but ſmote his breſt, ſaying, God be mercifull to me a ſinner. I tell you, this man departed home to his houſe, iuſtified more then the other. For euery man that exalteth hym ſelfe, ſhalbe brought lowe: and he that humbleth hym ſelfe, ſhalbe exalted.

The, xii. Sunday after trinitie.

The Collect.

Almyghtie and euerlaſtyng God, whiche art alwayes more redy to heare then we to pray, and art wont to geue more then eyther we deſyre or deſerue: Powre downe vpon vs the aboundaunce of thy mercie, forgeuing vs thoſe thynges whereof our conſcience is afrayde, and geuing vnto vs that, that our prayer dare not preſume to aſke, through Jeſus Chriſte our Lorde.

The Epiſtle.

ii.Cor.iii.

Uche truſt haue we through Chriſte to Godwarde, not that we are ſufficient of our ſelues, to thinke any thyng as of our ſelues: but yf we be able vnto any thyng,

thyng, the same commeth of God, which hath made vs able to minister the newe Testament, not of the letter, but of the spirite. For the letter killeth, but the spirite geueth lyfe. If the ministration of death thorowe the letters figured in stones was glorious, so that the chyldren of Israel coulde not beholde the face of Moyses for the glorye of his countenaunce (which glory is done away:) why shal not the ministration of the spirite be muche more glorious? For if the ministration of condempnation be glorious: muche more doth the ministration of righteousnesse exceede in glory.

The Gospel.

IEsus departed from the coastes of Tyre and Sidon, and came vnto the sea of Galilee, through the middes of the coastes of the ten cities. And they brought vnto hym one that was deafe, and had an impediment in his speache, and they prayed hym to put his hande vppon hym. And when he had taken hym aside from the people, he put his fingers into his eares, and did spit, and touched his tongue, and looked vp to heauen, and sighed, and sayde vnto hym, Ephata, that is to say, Be opened. And straight way his eares were opened, and the stryng of his tongue was loosed, and he spake playne, and he commaunded them that they should tell no man. But the more he forbade them, so muche the more a great deale they published, saying, He hath done al thynges well, he hath made both the deafe to heare, and the dumbe to speake. Marke. vii.

The Collect.

ALmyghtie and mercifull God, of whose onlye gyft it commeth, that thy faythfull people doo vnto thee true and laudable seruice: Graunt we beseeche thee, that we may so runne to thy heauenly promises, that we fayle not finally to attayne the same, through Jesus Christe our Lorde.

The Epistle.

Gala. iii.

TO Abraham and his seede were the promises made. He saith not, In his seedes, as many: but, in thy seede, as of one, which is Christ. This I say, that the lawe whiche began afterwarde beyonde foure hundred and thirtie yeeres, doth not disanull the Testament that was confyrmed afore of God vnto Christewarde, to make the promise of none effect. For yf the inheritaunce come of the lawe, it commeth not nowe of promise. But God gaue it to Abraham by promise. Wherefore then serueth the lawe? The lawe was added because of transgression (till the seede came to whom the promise was made) and it was ordeyned by Angels in the hande of a mediatour. A mediatour is not a mediatour of one: but God is one. Is the lawe then agaynst the promise of God? God forbyd. For yf there had ben a lawe geuen whiche coulde haue geuen lyfe, then no doubt ryghteousnesse shoulde haue come by the lawe. But the Scripture concludeth al thynges vnder sinne, that the promise by the fayth of Jesus Christe, shoulde be geuen to them that beleeue.

The

The Gospel.

HAppie are the eyes whiche see the thynges that ye see. For I tell you, that many prophetes and kynges haue desyred to see those thinges which ye see, and haue not seene them, and to heare those thynges whiche ye heare, & haue not heard them. Luke.x.

And beholde, a certayne Lawyer stoode vp, and tempted hym, saying, Maister, what shall I doo to inherite eternall lyfe? He sayde vnto hym, What is written in the lawe: how readest thou? And he aunswered, and sayde, Loue the Lorde thy God with all thy hart, and with al thy soule, and with all thy strength, and with al thy minde, and thy neighbour as thy selfe. And he sayde vnto hym, Thou hast aunswered right. This do, and thou shalt liue. But he, willyng to iustifie hym selfe, sayde vnto Jesus, And who is my neyghbour? Jesus aunswered and said, A certayne man descended from Hierusalem to Jericho, and fell among theeues, which robbed hym of his rayment, and wounded hym, and departed, leauyng hym halfe dead. And it chaunced that there came downe a certayne Priest that same way, and when he sawe hym, he passed by. And likewyse a Leuite, when he went nigh to the place, came and looked on hym, and passed by. But a certayne Samaritane, as he iourneyed, came vnto him, and when he sawe hym, he had compassion on hym, and went to, and bounde vp his woundes, and powred in oyle and wine, and set him on his owne beast, & brought him to a common Inne, & made prouision for hym. And on the morowe when he departed, he tooke out

two

two pence, and gaue them to the hoaſt, and ſayd vnto hym, Take cure of hym, and whatſoeuer thou ſpendeſt more, when I come agayne, I wyll recompence thee. Which nowe of theſe three thynkeſt thou was neighbour vnto hym that fel among ỹ theeues? And he ſayde vnto hym, He that ſhewed mercie on hym. Then ſayde Jeſus to hym, Go and doo thou lykewyſe.

The .xiiii. Sunday after trinitie.

The Collect.

ALmyghty and euerlaſtyng God, geue vnto vs the increaſe of fayth, hope, and charitie, and that we may obteyne that whiche thou dooeſt promiſe, make vs to loue that whiche thou dooeſt commaunde, through Jeſus Chriſte our Lorde.

The Epiſtle.

Gala. v.

I Say, walke in the ſpirite, and fulfyll not the luſte of the fleſhe. For the fleſhe luſteth contrarye to the ſpirite, and the ſpirite contrary to the fleſhe. Theſe are contrary one to the other, ſo that ye can not doo whatſoeuer ye woulde. But and yf ye be ledde of the ſpirite, then are ye not vnder the law. The deedes of the fleſhe are manifeſt, whiche are theſe, adulterie, fornication, vncleanneſſe, wantonneſſe, worſhipping of images, witchcraft, hatred, variaunce, zeale, wrath, ſtryfe, ſeditions, ſectes, enuying, murther, dronkennes, gluttonie, and ſuch like. Of the whiche I tell you before, as I haue tolde you in tymes paſt, that they which commit ſuche thynges, ſhall not be inheritours of the kyngdome of God. Contrarily, the fruite of the ſpirite is loue, ioy, peace, long ſuffe-
ryng, gentleneſſe, goodneſſe, faithfulnes, meekenes,
temperaunce,

temperaunce: agaynſt ſuche there is no lawe. They truely that are Chriſtes, haue crucified the fleſhe, with the affections and luſtes.

The Goſpel.

AND it chaunced as Jeſus went to Hieruſalem, that he paſſed through Samaria & Galilee. And as he entred into a certaine Towne, there met hym tenne men that were Lepers, which ſtoode a farre of, and put foorth their voyces, & ſayde, Jeſus maiſter haue mercie on vs. When he ſawe them, he ſayd vnto them, Goe ſhewe your ſelues vnto the prieſtes. And it came to paſſe, that as they went, they were cleanſed. And one of them whē he ſaw that he was cleanſed, turned backe agayne, & with a loude voyce prayſed God, and fell downe on his face at his feete, & gaue hym thankes: and the ſame was a Samaritane. And Jeſus anſweared and ſayde, Are there not tenne cleanſed? but where are thoſe nine? There are not founde that returned agayne to geue God prayſe, ſaue only this ſtraunger. And he ſayde vnto hym, Aryſe, go thy way, thy fayth hath made thee whole. Luk.xvii.11.

The.xv.Sunday after trinitie.

The Collect.

KEepe we beſeeche thee, O Lorde, thy Churche with thy perpetuall mercie: And becauſe the frailtie of man without thee can not but fall, keepe vs euer by thy helpe, and leade vs to al things profitable to our ſaluation, through Jeſus Chriſte our Lorde. Amen.

The

The Epiſtle.

Gala. vi.

E ſee how large a letter I haue written to you with myne owne hande. As many as deſyre with outwarde appearaunce to pleaſe carnallye, the ſame conſtrayne you to be circumciſed only, leſt they ſhould ſuffer perſecution for the croſſe of Chriſte. For they them ſelues which are circumciſed, kepe not the lawe, but deſyre to haue you circumciſed, that they myght reioyce in your fleſhe. God forbid that I ſhoulde reioyce, but in the croſſe of our Lorde Jeſu Chriſte, whereby the worlde is crucified vnto me, and I vnto the worlde. For in Chriſte Jeſu neyther circumciſion auayleth any thyng at all, nor vncircumciſion, but a newe creature. And as many as walke accordyng vnto this rule, peace be on them, & mercie, and vppon Iſrael that parteyneth to God. From henceforth let no man put me to buſineſſe, for I beare in my body the markes of the Lorde Jeſu. Brethren, the grace of our Lord Jeſu Chriſt be with your ſpirite. Amen.

The Goſpel.

Math. vi.

O man can ſerue two maiſters, for eyther he ſhal hate the one, and loue the other, or els leane to the one, and deſpiſe the other. Ye can not ſerue God & Mammon. Therefore I ſaye vnto you, be not careful for your life, what ye ſhall eate or drincke, nor yet for your body what rayment you ſhal put on. Is not the lyfe more worth then meate? and the body more of value then rayment? Behold the foules of ꝯ ayre, for they ſow not, neither do they reape, nor cary into the barnes, and your heauenly father feedeth them.

Are

Are ye not muche better then they? Which of you (by takyng carefull thought) can adde one cubite vnto his stature? And why care ye for rayment? Consyder the Lilies of the feelde, how they grow: they labour not, neyther do they spinne: and yet I say vnto you, that euen Solomon in all his royaltie, was not clothed lyke one of these. Wherefore yf God so clothe the grasse of the fielde (whiche though it stande to day, is to morowe cast into the furnace) shall he not muche more doo the same for you, O ye of litle fayth? Therfore take no thought, saying, What shall we eate, or what shall we drynke, or wherewith shall we be clothed? After all these thinges doo the Gentiles seeke: For your heauenly father knoweth that ye haue neede of al these thinges. But rather seeke ye fyrst the kingdome of God, and the righteousnesse therof, and al these thinges shalbe ministred vnto you. Care not then for to morowe, for to morowe day shall care for it selfe, sufficient vnto the day is the trauayle therof.

The.xvi. Sunday after trinitie.

The Collect.

LOrde we beseeche thee, let thy continuall pitie cleanse and defende thy congregation. And because it can not continue in safetie without thy succour, preserue it euermore by thy helpe and goodnesse, through Jesus Christ our Lorde.

The Epistle.

Desyre that you faynt not because of my tribulatiõs that I suffer for your sakes, which is your prayse. For this cause I bowe my knees vnto the father of our Lord Jesus Christ, which is father of all that is called father in heauen Ephes. iii. 13.

minist. of 2 in col Diocesse. part. 1. pag. 13.

heauen and in earth, that he woulde graunt you, accordyng to the ryches of his glorie, that ye may be strengthed with myght by his spirite in the inner man, that Christ may dwell in your hartes by fayth, that ye, beyng rooted and grounded in loue, might be able to comprehende with all saintes, what is the bredth, length, deapth, and heyght, and to know the excellent loue of the knowledge of Christe, that ye myght be fulfylled with all fulnesse which commeth of God. Unto hym that is able to doo exceedyng aboundantly aboue al that we aske or thynke, accordyng to the power that worketh in vs, be prayse in the congregation by Christe Jesus, throughout all generations from tyme to tyme, Amen.

The Gospel.

Luke.vii.

AND it fortuned that Jesus went into a citie called Naim, & many of his disciples went with him, and much people. Whē he came nigh to the gate of the citie, beholde there was a dead man caried out, which was the onely sonne of his mother, & she was a widdow, and much people of the citie was with her. And when the Lord saw her, he had compassion on her, & sayd vnto her, Weepe not. And he came nigh, & touched the coffen, & they that bare him, stoode still. And he sayd, Yong man, I say vnto thee, Arise. And he that was dead sate vp, & began to speake. And he deliuered him to his mother. And there came a feare on thē al. And they gaue the glory vnto God, saying, A great prophet is risen vp amōg vs, & god hath visited

ted his people. And this rumour of hym went foorth throughout al Iurie, and throughout al the regions which lye round about.

The xvii. Sunday after trinitie.

The Collect.

LOrd, we pray thee that thy grace may alwayes preuent and folowe vs, and make vs continually to be geuen to all good woorkes, through Iesu Christe our Lorde.

The Epistle.

(which am a prisoner of the Lordes) exhort you, that ye walke woorthy of the vocation wherwith ye are called, with all lowlinesse and meekenesse, with humblenesse of mynde, forbearyng one another through loue, and be diligent to keepe the vnitie of the spirite, through the bonde of peace, beyng one body and one spirite, euen as ye are called in one hope of your calling. Let there be but one Lorde, one fayth, one baptisme, one GOD and father of all, whiche is aboue all, and through all, and in you all. Ephes.iiii.

The Gospel.

T chaunced that Iesus went into the house of one of the cheefe Pharisees to eate bread on the Sabboth day: and they watched hym. And beholde, there was a certayne man before hym whiche had the dropsie. And Iesus aunswered, and spake Luk.xiiii.

spake vnto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabboth day? And they held their peace. And he tooke him, and healed him, and let him go, and answered them, saying, Which of you shal haue an Asse, or an Oxe fallen into a pit, and wyl not strayght way pull him out on the Sabboth day? And they could not answere him againe to these thinges. He put foorth also a similitude to the ghestes, when he marked howe they pressed to be in the hyghest roomes, and sayde vnto them, When thou art bydden to a weddyng of any man, sit not downe in the hyghest roome, least a more honourable man then thou be bydden of hym, & he (that bade hym and thee) come, & say vnto thee, Geue this man roome, and thou begyn with shame to take the lowest roome: but rather when thou art bydden, go and syt in the lowest roome, that when he that bade thee commeth, he may say vnto thee, Freende, sit vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoeuer exalteth hym selfe, shalbe brought lowe, and he that humbleth hym selfe, shalbe exalted.

The, xviii, Sunday after trinitie.

The Collect.

LOrde, we beseech thee graunt thy people grace to auoyde the infections of the deuyll, and with pure hart and mynde to folowe thee the onely God, through Jesus Christe our Lorde.

The Epistle.

Thanke my GOD alwayes on your behalfe, for the grace of GOD whiche is geuen you by Jesus Christe, that in all thynges ye are made ryche by hym in all vtterance, and in all knowledge, by the whiche thynges the testimonie of Jesus Christe was confyrmed in you, so that ye are behynde in no gyft, waytyng for the appearyng of our Lorde Jesus Christe, whiche shal also strengthen you, to the ende that ye may be blamelesse in the day of the commyng of our Lorde Jesus Christe. i.Cor.i.

The Gospel.

When the Pharisees had hearde that Jesus dyd put the Sadducees to stilence, they came togeather, and one of them (which was a doctour of lawe) asked hym a question, tempting hym, and saying, Maister, whiche is the greatest commaundement in the lawe? Jesus sayde vnto hym, Thou shalt loue the Lord thy God with all thy hart, and with al thy soule, and with all thy mynde. This is the fyrst and greatest commaundement, and the seconde is lyke vnto it, Thou shalt loue thy neyghbour as thee selfe. In these two commaundementes hang all the lawe and the Prophetes. Whyle the Pharisees were gathered togeather, Jesus asked them, saying, What thynke ye of Christe? whose sonne is he? They sayde vnto hym, The sonne of Dauid. He sayd vnto them, Mat.xxii.

Howe then doth Dauid in spirite cal him Lord, saying, The Lorde sayde vnto my Lorde, Syt thou on my ryght hand, tyll I make thine enimies thy foote stoole? If Dauid then call hym Lorde, howe is he then his sonne? And no man was able to answeare him any thing, neyther durst any man (from that day forth) aske hym any moe questions.

The.xix.Sunday after trinitie.

The Collect.

O God, forasmuche as without thee, we are not able to please thee: Graunt that the working of thy mercy, may in al thinges direct and rule our hartes, through Jesus Christe our Lorde.

The Epistle.

Ephe.iiii.

THIS I say and testifie through the Lorde, that ye henceforth walke not as other Gentiles walke, in vanitie of their mynde, while they are blinded in their vnderstanding, being farre from a godly life, by the meanes of the ignorance that is in them, and because of the blindnesse of their hartes, whiche being past repentance, haue geuen them selues ouer vnto wantonnesse, to worke al maner of vncleannesse, euen with greedinesse. But ye haue not so learned Christe. If so be that ye haue heard of him, & haue been taught in him, as the trueth is in Jesu (as concerning the conuersation in times past) to lay from you the old man, which is corrupt, according to the deceiuable lustes, to be renued also in the spirite of your mynd, & to put on that newe man, which after GOD is shapen in righteousnesse & true holynesse. Wherefore put away lying, and speake euery man trueth vnto his neighbour, forasmuche as we are members one of another,

ther. Be angry, and sinne not. Let not the sunne go downe vppon your wrath, neyther geue place to the backbyter. Let him that stole, steale no more: but let him rather labour with his handes the thing which is good, that he may geue vnto hym that needeth. Let no fylthy communication proceede out of your mouth, but that whiche is good to edifie withall, as oft as nede is, that it may minister grace vnto the hearers, and greeue not the holy spirite of GOD, by whom ye are sealed vnto the day of redemption. Let al bytternesse, & fiercenesse, and wrath, and roaryng, and cursed speaking, be put away from you, with al malitiousnesse. Be ye curteous one to another, mercifull, forgeuing one another, euen as God for Christes sake hath forgeuen you.

The Gospel.

IEsus entred into a ship, & passed ouer, & came into his owne citie: and behold, they brought to him a man sicke of the palsie, lying in a bed. And when Jesus saw the fayth of them, he said to the sicke of the palsie. Sonne, be of good cheare, thy sinnes be forgeuen thee. And beholde, certayne of the Scribes sayde within them selues, This man blaspheneth. And when Jesus saw their thoughts, he said, Wherefore thinke ye euyl in your hartes? Whether is it easyer to say, Thy sinnes be forgeuen thee? or to say, Aryse, and walke? But that ye may knowe that the sonne of man hath power to forgeue sinnes in earth. Then sayth he to the sicke of the palsie, Arise, take vp thy bed, and goe vnto thine house. And he arose, and departed to his house. But the people that sawe it, Mat. ix.

marueyled, and glorified GOD, whiche had geuen suche power vnto men.

The.xx.Sunday after trinitie.

The Collect.

ALmyghtie and mercifull God, of thy bountifull goodnesse, keepe vs from all thinges that may hurt vs, that we, being redy both in body and soule, may with free hartes accomplishe those thinges that thou wouldest haue done, through Iesus Christ our Lorde.

The Epistle.

Ephe.v.

TAke heede therefore howe ye walke circumspectly, not as vnwyse, but as wyse men, redeemyng the tyme, because the dayes are euyl. Wherfore be ye not vnwyse, but vnderstand what the wyll of the Lorde is, and be not dronken with wine, wherein is excesse. But be fylled with the spirite, speaking vnto your selues in psalmes and hymnes, and spirituall songues, syngyng and makyng melodie to the Lord in your hartes, geuing thankes alwayes for all thynges vnto God the father, in the name of our lord Iesus Christ, submitting your selues one to another in the feare of God.

The Gospel.

Mat.xxii.

IEsus sayde to his disciples, The kingdome of heauen is lyke vnto a man that was a king, which made a marriage for his son, and sent forth his seruantes to call them that were bydden to the wedding, & they would not come. Agayne, he sent forth o-

ther

ther seruantes, saying, Tel them whiche are bydden, behold, I haue prepared my dinner, mine Oxen and my fattinges are killed, and all thinges are redy, come vnto the mariage. But they made lyght of it, & went their wayes, one to his farme place, another to his marchandise, and the remnant tooke his seruantes, and entreated them shamefully, and slue them. But when the king heard thereof, he was wroth, and sent forth his men of warre, & destroyed those murderers, and brent vp their citie. Then sayde he vnto his seruauntes, The mariage in deede is prepared, but they which were bidden, were not worthy. Go ye therefore out into the high wayes, and as many as ye finde, byd them to the maryage. And the seruauntes went forth into the high wayes, and gathered together all, as many as they coulde finde, both good and bad. And the wedding was furnished with geftes. Then the king came in to see ỹ ghestes, and when he spied there a man whiche had not on a wedding garment, he sayde vnto him, Frende, howe camest thou in hyther, not hauing a wedding garment. And he was euen speachlesse. Then sayde the king to the ministers, Take and bind him hand and foote, and cast him into vtter darkenesse, there shalbe weeping and gnashing of teeth: For many be called, but fewe are chosen.

The .xxi. Sunday after trinitie.

The Collect.

GRaunt, we beseeche thee, mercifull Lord, to thy faythfull people pardon and peace, that they may be cleansed from all their sinnes, and serue thee with a quiet minde, through Jesus Christe our Lorde.

The Epistle.

Ephe.vi. MY brethren, be strong through the Lorde, and through the power of his might. Put on al the armour of god, that ye may stande against al the assaultes of the deuyll. For we wrestle not against blood & flesh, but against rule, against power, against worldly rulers, euen gouernours of the darknesse of this worlde, against spiritual craftinesse in heauenly thinges. Wherfore take vnto you the whole armour of God, that ye may be able to resist in the euyl day, and stande perfect in all thinges. Stande therefore, and your loynes gyrde with the trueth, hauing on the brest plate of righteousnesse, & hauing shoes on your feete, that ye may be prepared for the Gospell of peace. Aboue all, take to you the shielde of faith, wherwith ye may quench all the fyerie dartes of the wicked, & take the helmet of saluation, and the sworde of the spirite, whiche is the worde of God. And pray alwayes with al maner of prayer and supplication in the spirite, and watche thereunto with al instaunce and supplication, for al saintes, and for me, that vtterance may be geuen vnto me, that I may open my mouth freely, to vtter the secretes of the Gospel (whereof I am a messenger in bondes) that therin I may speake freely, as I ought to speake.

The Gospel.

Ioh.iiii. THere was a certaine ruler, whose sonne was sicke at Capernaum. As soone as the same hearde that Iesus was come out of Iurie into Galilee, he went vnto hym, and besought hym that he would come

downe

downe and heale his sonne, for he was euen at the poynt of death. Then sayde Jesus vnto hym, Except ye see signes and woonders, ye wyll not beleeue. The Ruler sayd vnto hym, Syr, come downe or euer that my sonne dye. Jesus sayth vnto hym, Goe thy way, thy sonne lyueth. The man beleeued the woord that Jesus had spoken vnto hym, and he went his way: and as he was going downe, the seruauntes met him, and tolde him, saying, Thy sonne lyueth. Then enquired he of them the houre when he began to amende. And they sayde vnto hym, Yesterday at the seuenth houre the feuer left hym. So the father knewe that it was the same houre in the which Jesus said vnto him, Thy sonne liueth: and he beleeued, and al his housholde. This is agayne the seconde miracle that Jesus dyd, when he was come out of Jurie into Galilee.

The.xxii. Sunday after trinitie.

The Collect.

LOrd we beseeche thee to keepe thy houshold the Churche in continuall godlynesse, that through thy protection it may be free from all aduersities, & deuoutly geuen to serue thee in good workes, to the glory of thy name, through Jesus Christe our Lorde.

The Epistle.

Thanke my GOD with all remembraunce of you alwayes in all my prayers for you, and pray with gladnesse, because ye are come into the felowshyp of the Gospell, from the fyrst day vntyll nowe, and am surely certified of this, that he whiche hath begun a good Phi.i.

woorke in you, shal perfourme it vntyl the day of Jesus Christe, as it becommeth me that I shoulde so iudge of you all, because I haue you in my hart, for as much as ye are all companions of grace with me, euen in my bondes, and in the defendyng and establishyng of the Gospel. For God is my recorde howe greatly I long after you all from the very hart roote in Jesus Christ. And this I pray, that your loue may encrease yet more and more in knowledge, and in all vnderstandyng, that ye may accept the thynges that are most excellent, that ye may be pure, and suche as offende no man, vntyl the day of Christe, being fylled with the fruite of ryghteousnesse, whiche commeth by Jesus Christe, vnto the glory and prayse of God.

The Gospel.

Mat. xviii.

THeter sayde vnto Jesus, Lorde, howe oft shall I forgeue my brother yf he sinne agaynst me, tyll seuen tymes? Jesus sayth vnto hym, I say not vnto thee, vntyll seuen tymes, but seuentie times seuen tymes. Therefore is the kyngdome of heauen lyke vnto a certayne man that was a kyng, which would take accomptes of his seruauntes. And when he had begun to reckon, one was brought vnto hym which ought hym tenne thousande talentes. But for as muche as he was not able to pay, his Lorde commaunded hym to be solde, and his wife, and children, and al that he had, and payment to be made. The seruaunt fel downe, and besought him, saying, Syr, haue pacience with me, & I wil pay thee al. Then had the Lorde pitie on that seruaunt, and loosed hym, and forgaue

gaue hym the debt. So the same seruant went out, and founde one of his felowes which ought him an hundred pence, and he layde handes on him, and toke him by the throte, saying, Pay that thou owest. And his felowe fel downe and besought him, saying, Haue pacience with me, and I wyl pay thee all: and he would not, but went and cast him into prison, til he should pay the debt. So when his felowes saw what was done, they were very sorie, and came and tolde vnto their Lorde al that had happened. Then his Lord called him, and sayd vnto him, O thou vngratious seruant, I forgaue thee all that debt when thou desyredst me: shouldest not thou also haue had compassion on thy felowe, euen as I had pitie on thee? And his lorde was wroth, and deliuered him to the iaylers, til he should pay al that was due vnto him. So lykewyse shall my heauenly father doo also vnto you, if ye from your hartes forgeue not (euery one his brother) their trespasses. Mat. xviii.

The xxiij. Sunday after trinitie.

The Collect.

GOD, our refuge and strength, whiche art the auctiour of al godlynesse, be redy to heare the deuout prayers of the Churche, and graunt that those thynges whiche we aske faythfully, we may obteyne effectually, through Jesus Christe our Lorde.

The Epistle.

BRethren, be folowers together of me, and looke on them whiche walke euen so as ye haue vs for an ensample. For many walke, of whom I haue tolde you often, and nowe tell you weepyng, Phil. iii.

weepyng, that they are the enimies of the crosse of Christ, whose end is damnation, whose belly is their God, and glory to their shame, whiche are worldly mynded: But our conuersation is in heauen, from whence we looke for the sauiour, euen the Lord Jesus Christ, whiche shal change our vile body, that he may make it lyke vnto his glorious body, accordyng to the workyng whereby he is able also to subdue all thynges vnto hym selfe.

The Gospel.

Mat.xxii.

THen the Phartsees went out, & tooke counsel howe they myght tangle hym in his wordes. And they sent out vnto hym their disciples, with Herodes seruantes, saying, Master, we knowe that thou art true, and teachest the way of God truely, neyther carest thou for any man, for thou regardest not the outwarde appearance of men. Tel vs therfore, howe thinkest thou: Is it lawfull that tribute be geuen vnto Cesar, or not? But Jesus perceiuing their wickednes, sayd, Why tempt ye me, ye hypocrites? Shewe me the tribute money. And they tooke hym a penie. And he sayde vnto them, Whose is this image and superscription? They sayd vnto hym, Caesars. Then sayde he vnto them, Geue therefore vnto Caesar, the thynges whiche are Caesars, and vnto God those thinges whiche are Gods. When they hearde these woordes, they marueyled, and left hym, and went their way.

The

The Collect.

LOrde we beseeche thee assoyle thy people from their offences, that through thy bountiful goodnesse we may be delyuered from the bandes of al those sinnes, which by our frayltie we haue committed. Graunt this. &c.

The Epistle.

WE geue thankes to God the father of our Lorde Jesus Christ, alwayes for you in our prayers. Coloss. i.
For we haue heard of your fayth in Christ Jesu, and of the loue whiche ye beare to al saintes, for the hopes sake whiche is layde vp in store for you in heauen: of which hope ye heard before by the true woorde of the Gospel, which is come vnto you euen as it is, fruiteful, & groweth as it is also among you, from the day in the which ye heard of it, and had experience in the grace of God through the trueth, as ye learned of Epaphra our deare felowe seruant, whiche is for you a faythfull minister of Christe, which also declared vnto vs your loue whiche ye haue in the spirite. For this cause we also, euer since the day we heard of it, haue not ceased to pray for you, and to desyre that ye might be fulfilled with the knowledge of his wyl, in al wisedome and spirituall vnderstanding, that ye might walke woorthy of the Lorde, that in all thinges ye may please, being fruiteful in all good woorkes, & increasing in the knowledge of God, strengthed with all might through his glorious power, vnto al patience, and long suffering, with ioyfulnesse giuing thankes vnto the father, whiche hath made vs meete to be partakers of the inheritance of saintes in light.

The

The Gospel.

Mat.ix.

WHyle Jesus spake vnto the people, beholde, there came a certayne ruler, and worshypped hym, saying, My daughter is euen nowe deceased, but come and lay thy hande vpon her, and she shall lyue. And Jesus arose and folowed hym, and so dyd his disciples. And beholde, a woman which was diseased with an issue of blood twelue yeeres, came behynd hym, and touched the hemme of his vesture, for she sayd within her selfe, If I may touche but euen his vesture onely, I shalbe safe. But Jesus turned him about, and when he sawe her, he sayde, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same tyme. And when Jesus came into the rulers house, and sawe the minstrels and people making a noyse, he sayde vnto them, Gear you hence, for the mayde is not dead, but sleepeth. And they laughed hym to scorne. But when the people were put forth, he went in, and tooke her by the hande, and sayde, Damosell, aryse. And the damosel arose. And this noyse was abrode in all that lande.

minist. of Lincol. dioces. 1. yard. 1. yag 12.

The.xxv.Sunday after trinitie.

The Collect.

STyere vp, we beseeche thee, O Lorde, the wylles of thy faythfull people, that they plenteously bryngyng forth the fruite of good woorkes, may of thee be plenteously rewarded, through Jesus Christe our Lorde.

The

The Epistle.

BEhold, the time commeth, sayth the lord, that I will raise vp the righteous braunch of Dauid, which king shal beare rule, and he shall prosper with wysedome, and shal set vp equitie and ryghteousnesse agayne in earth. In his tyme shal Juda be saued, and Israel shal dwel without feare. And this is the name that they shal call hym, euen the Lorde our righteousnes: and therefore beholde, the tyme commeth, sayth the Lorde, that it shalbe no more sayd, The Lord liueth, which brought the chyldren of Israel out of the land of Egypt: but, The Lorde liueth, whiche brought forth and led the seede of the house of Israel out of the North land, and from all countreyes where I haue scattered them: & they shall dwell in their owne lande agayne. Iere.xxiij.

Feriniss. of. 1ū col. Diocess. part. 1 pag. 12

The Gospel.

WHen Jesus lift vp his eyes, and sawe a great companie come vnto hym, he sayth vnto Philip, Whence shall we buye bread, that these may eate? This he sayde to proue him, for he hym selfe knewe what he would doo: Philip answeared him, Two hundred penitworth of bread are not sufficient for thē, that euery man may take a litle. One of his disciples (Andrew, Simon Peters brother) sayd vnto hym, There is a lad here, which hath fyue barley loaues, and two fyshes, but what are they among so many? And Jesus sayd, Make the people sit downe. There was much grasse in the place. So the men sate downe, in number about fyue thousande. Iohn.vi.

And

And Jesus tooke the bread, and when he had geuen thankes, he gaue to the disciples, and the disciples to them that were set downe, likewyse of the fyshes, as muche as they wolde. When they had eaten ynough, he sayth vnto his disciples, Geather vp the broken meate whiche remayneth, that nothyng be lost. And they geathered it togeather, & fylled twelue basshettes with the broken meate of the fyue barley loaues, whiche broken meate remayned vnto them that had eaten. Then those men (when they had seene the miracles that Jesus dyd) sayde, This is of a trueth the same Prophete that should come into the worlde.

Yf there be any moe sundayes before Aduent sunday, to supply the same, shalbe taken the seruice of some of those sundayes that were omitted betweene the Epiphanie and Septuagesime.

Saint Andrewe the Apostle.

The Collect.

ALmyghtie God, which dyddest geue suche grace vnto thine holy apostle S. Andrewe, that he readily obeyed the calling of thy sonne Jesus Christ, and folowed him without delay. Graunt vnto vs all, that we, being called by thy holy woorde, may forthwith geue ouer our selues obediently to folowe thy holy commaundementes, through the same Jesus Christe our Lorde.

The Epistle.

Rom. x.

YF thou knowledge with thy mouth that Jesus is the Lorde, and beleeue in thy hart that God raysed hym vp from death, thou shalt be saf. For to beleeue with the hart iustifieth, & to knowledge with the mouth, maketh

a man

a man safe. For the scripture sayth, whosoeuer beleeueth on him, shal not be confounded. There is no difference betweene the Jewe and the Gentile: for one is Lorde of all, which is ryche vnto al that call vpon hym. For whosoeuer shall call on the name of the Lorde, shalbe safe. How then shal they call on him, on whom they haue not beleeued? Howe shall they beleeue on him, on whom they haue not heard? Howe shal they heare without a preacher? And howe shall they preache, without they be sent? As it is written, Howe beautiful are the feete of them whiche bryng tidinges of peace, & bring tidinges of good thinges. But they haue not al obeyed to the Gospel. For Esai sayth, Lorde, who hath beleeued our sayinges? So then fayth commeth by hearing, and hearing commeth by the word of God. But I aske, Haue they not heard? No doubt their sounde went out into all landes, and their woordes into the endes of the worlde. But I demaunde whether Israel did knowe or not? First Moses sayth, I wyll prouoke youre enuie by them that are no people, by a foolyshe nation I wyll anger you. Esai after that is bolde, and sayth, I am founde of them that sought me not. I am manyfest vnto them that asked not after me. But agaynst Israel he sayth, Al day long haue I stretched forth my handes vnto a people that beleeueth not, but speaketh agaynst me.

The Gospel.

AS Jesus walked by the sea of Galilee, he sawe two brethren, Simon which was called Peter, & Andrewe his brother, casting a net into the sea (for they were fishers) & he sayth vnto them, Folowe me, & I wyl make you to Mat. iiii.

to become fishers of men. And they strayght way left their nettes and folowed him. And when he was gone forth from thence, he sawe other two brethren, James the sonne of Zebedee, and John his brother, in the shyp with Zebedee their father, mending their nettes, and he called them: and they immediately left the shyp and their father, and folowed him.

Saint Thomas the Apostle.

The Collect.

ALmightie everlyuing God, whiche for the more confyrmation of the fayth, diddest suffer thy holy apostle Thomas to be doubtful in thy sonnes resurrection: Graunt vs so perfectly, and without al doubt to beleeue in thy sonne Jesus Christe, that our fayth in thy syght neuer be reproued. Heare vs, O Lorde, through the same Jesus Christe, to whom with thee and the holy ghost, be all honour. &c.

The Epistle.

Ephe. ii.

NOwe are ye not strangers, nor forreiners, but Citizens with the saintes, and of the housholde of God, and are buylt vpon the foundation of the Apostles & Prophetes, Jesus Christe him selfe being the head corner stone, in whom what buyldyng soeuer is coupled together, it groweth vnto an holy temple of the Lorde, in whom ye also are buylt togeather to be an habitation of God through the holy ghost.

The Gospel.

THomas one of the twelue, whiche is called Didymus, was not with them when Jesus came. The other disciples therfore said vnto hym, We haue seene the Lorde. But he sayd vnto them, Except I see in his handes the print of the nayles, and put my fynger into the print of the nayles, & thrust my hand into his syde, I wyll not beleeue. And after eyght dayes, agayne his disciples were within, and Thomas with them. Then came Jesus, when the doores were shut, and stoode in the middes, and sayd, Peace be vnto you. And after that he sayde to Thomas, Bryng thy fynger hyther, and see my handes, and reache hyther thy hande, and thrust it into my syde, and be not faythlesse, but beleeuing. Thomas aunswered, and sayd vnto him, My Lord and my God: Jesus sayde vnto him, Thomas, because thou hast seene me, thou hast beleeued: Blessed are they that haue not seene, and yet haue beleeued. And many other sygnes truely dyd Jesus in the presence of his disciples, which are not written in this booke. These are written that ye myght beleeue that Jesus Christ is the sonne of god, and that (in beleeuing) ye myght haue lyfe through his name. Iohn. xx.

The Conuertion of Saint Paul.

The Collect.

GOD which hast taught all the world, through the preaching of thy blessed Apostle S. Paul: Graunt we beseeche thee, that we which haue his woonderfull conuertion in remembraunce, may

folowe and fulfyll the holy doctrine that he taught, through Jesus Christe our Lorde.

The Epistle.

Actes ix.

AND Saul yet breathyng out threatnynges and slaughter agaynst the disciples of the Lorde, went vnto the hygh priest, and desyred of hym letters to carry to Damasco to the synagogues, that yf he founde anye of this way (were they men or women) he might bring them bounde to Hierusalem. And when he iourneyed, it fortuned that as he was come nigh to Damasco, sodaynly there shined rounde about him a lyght from heauen, and he fell to the earth, and hearde a voyce saying to hym, Saul, Saul, why persecutest thou me? And he sayde, What art thou Lord? And the Lorde sayde, I am Jesus whom thou persecutest. It is harde for thee to kicke agaynst the prycke. And he both trembling and astonied, sayde, Lorde, what wylt thou haue me to doo? And the Lord sayd vnto hym, Arise, and goe into the citie, and it shalbe tolde thee what thou must do. The men which iourneyed with him, stoode amased, hearing a voyce, but seeing no man. And Saul arose from the earth, and when he opened his eyes, he sawe no man. But they led him by the hand, and brought him into Damasco. And he was three dayes without syght, and neyther dyd eate nor drynke. And there was a certayne disciple at Damasco, named Ananias, and to hym sayde the Lorde in a vision, Ananias? And he sayde, Beholde, I am here Lorde. And the Lorde sayde vnto him, Arise, and go into the streete (which is called Straight)

Straight) and seeke in the house of Judas, after one called Saul, of Tharsus. For behold he prayeth, and hath seene in a vision a man named Ananias, comming in to hym, and putting his handes on hym, that he myght receyue his syght. Then Ananias aunswered, Lorde, I haue heard by many of this man, howe muche euyll he hath done to thy saintes at Hierusalem, and here he hath auctho[r]itie of the hygh priestes to binde all that cal on thy name. The Lorde sayd vnto hym, Go thy way, for he is a chosen vessell vnto me, to beare my name before the Gentiles, and kinges, and the children of Israel. For I wyl shewe hym howe great thynges he must suffer for my names sake. And Ananias went his way, and entred into the house, and put his handes on him, and said, Brother Saul, the Lord that appeared vnto thee in the way as thou camest, hath sent me, that thou myghtest receiue thy sight, and be fylled with the holy ghost. And immediatly there fell from his eyes as it had ben skales, and he receiued sight, and arose, and was baptised, & receiued meate, and was comforted. Then was Saul a certayne daies with the disciples that were at Damasco, and strayght way he preached Christ in the synagogues, howe that he was the sonne of GOD. But all that heard hym, were amased, and sayde, Is not this he that spoyled them which called on this name in Hierusalem, and came hyther for that intent, that he myght bryng them bounde vnto the hygh Priestes? But Saul encreased the more in strength, and confounded the Jewes which dwelt at Damasco, affyrming that this was very Christe.

The Gospel.

Math.xix.

Eter answered, and sayd vnto Jesus, Beholde, we haue forsaken all, and folowed thee, what shall we haue therefore? Jesus sayde vnto them, Verely I say vnto you, that when the sonne of man shal syt in the seat of his maiestie, ye that haue folowed me in the regeneration, shall syt also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or landes, for my names sake, shall receiue an hundredfold, & shal inherite euerlasting lyfe. But many that are fyrst shalbe last, and the last shalbe fyrst.

The Purification of S. Marie the virgin.

The Collect.

Almyghty and euerlasting God, we humbly beseeche thy maiestie, that as thy onely begotten sonne was this day presented in the Temple in substaunce of our flesh: so graunt that we may be presented vnto thee with pure and cleare myndes, by Jesus Christe our Lorde.

The Epistle.

The same that is appoynted for the Sunday.

The Gospel.

Luke.ii.

HEN the tyme of their purification (after the law of Moses) was come, they brought hym to Hierusalem, to present hym to the Lorde, as it is written in the lawe of the Lorde: Euery man child that firste openeth the matrix,

matrix shalbe called holy to the Lorde) & to offer (as it is sayd in the lawe of the Lorde) a payre of Turtle doues, or two young pigions. And behold there was a man in Hierusalem, whose name was Simeon, And the same man was iust & godly, & looked for the consolatiō of Israel, and the holy ghost was in him. And an answeare had he receiued of the holy ghost, that he shoulde not see death, except he fyrst sawe the lord Christ. And he came by inspiratiō into the tēple.

Saint Matthias day.

The Collect.

ALmyghtie God, which in the place of the traytor Judas, dyddest choose thy faythfull seruant Matthias, to be of the number of thy twelue Apostles: graunt that thy Churche, beyng alway preserued from false Apostles, may be ordered and guided by faythful and true Pastours, through Jesus Christe our Lorde.

The Epistle.

IN those dayes Peter stoode vp in the Actes.i.
middes of the disciples, and sayde (the number of names that were together, were about an hundred & twentie) Ye men and brethren, this scripture must needes haue ben fulfylled, which the holy ghost through the mouth of Dauid, spake before of Judas, whiche was guide to them that tooke Jesus. For he was numbred with vs, and had obteyned felowshyp in this ministration. And the same hath now possessed a plat of grounde with the reward of iniquitie, and when he was hanged, burst asunder in the middes, and all his bowelles gushed out. And it was knowen vnto al the inhabiters of Hierusalem, insomuche that the same feelde

is called in their mother tongue, Acheldema, that is to say, the blooddy feeld for it is written in the boke of Psalmes, His habitation be voyde, & no man be dwelling therein, & his bishoprike let another take. Wherfore of these men which haue companied with vs (all the tyme that the Lorde Jesus had all his conuersation among vs, beginning at the baptisme of John, vnto the same day that he was taken vp from vs) must one be ordeyned to be a witnesse with vs of his resurrection. And they appointed two: Joseph, which is called Barsabas (whose sirname was Justus) and Matthias. And when they prayed, they sayde, Thou Lorde which knowest the hartes of all men, shewe whether of these two thou hast chosen, that he may take the roome of this ministration and apostleship, from which Judas by transgression fell, that he might goe to his owne place. And they gaue forth their lottes, and the lot fel on Matthias, and he was counted with the eleuen Apostles.

The Gospel.

Math. xi.

IN that tyme Jesus answered, and sayd, I thanke thee (O father) Lorde of heauen & earth, because thou hast hydde these things from the wyse and prudent, & hast shewed them vnto babes: verily father, euen so was it thy good pleasure. All things are geuen vnto me of my father, and no man knoweth the sonne but the father, neither knoweth any man the father saue the sonne, & he to whomsoeuer the sonne wyll open hym. Come vnto me all ye that labour and are laden, and I wil ease you. Take my yoke vpon you and learne of me, for I am meeke

and

and lowly in hart, and ye shall fynde rest vnto your soules: for my yoke is easy, and my burden is lyght.

The Annuntiation of the virgin Marie.

The Collect.

WE beseeche thee Lorde, powre thy grace into our harts, that as we haue knowen Christe thy sonnes incarnation by the message of an angel: so by his crosse and passion, we may be brought vnto the glory of his resurrection, through the same Christe our Lorde.

The Epistle.

GOD spake once agayne vnto Ahaz, saying, Require a token of the Lorde thy God, whether it be toward the deapth beneath, or toward ỹ heyght aboue. Then sayde Ahaz, I wyll require none, neither wyl I tempt the Lorde. And he sayde, Hearken to, ye of the house of Dauid: Is it not ynough for you that ye be greeuous vnto men, but ye must greeue my GOD also? And therefore the Lorde shall geue you a token: Beholde, a virgin shal conceiue, and beare a sonne, and thou his mother shalt call his name Emmanuel. Butter and hony shall he eate, that he may know to refuse the euyll, and choose the good. Esai. vii.

The Gospel.

AND in the sixth moneth the angel Gabriel was sent from god, vnto a citie of Galilee, named Nazareth, to a virgin, spoused to a man whose name was Joseph, of the house of Dauid, and the virgins name was Marie. Luk. i. 26

minist. of Lincol. Diocess. part. 2. pag. 24.

And the angel went in vnto her, and sayd, Hayle full of grace, the Lorde is with thee, blessed art thou among women. When she sawe him, she was abashed at his saying, and cast in her minde what maner of salutation that shoulde be. And the angel sayd vnto her, Feare not Marie, for thou hast founde grace with God. Beholde, thou shalt conceiue in thy wombe, & beare a sonne, and shalt cal his name Jesus: He shalbe great, and shalbe called the sonne of the hyghest. And the Lorde God shall geue vnto hym the seate of his father Dauid, and he shal raigne ouer the house of Jacob for euer, and of his kyngdome there shalbe none ende. Then sayd Marie to the angel, How shal this be, seeyng I knowe not a man? And the angel aunswered and sayd vnto her, The holy ghost shall come vpon thee, & the power of the highest shal ouershadowe thee, Therefore also that holy thing which shalbe borne, shalbe called the sonne of God. And beholde, thy cosin Elizabeth, she hath also conceiued a sonne in her age, and this is the sixt moneth, which was called barren: for with God nothing shalbe vnpossible. And Marie sayde, Beholde the handmayde of the Lorde, be it vnto me according to thy woorde. And the angel departed from her.

minist. of Lincol. Diocess. part. 2. pag. 13.

Saint Markes day.

The Collect.

ALmighty God, whiche hast instructed thy holy Churche with the heauenly doctrine of thy Euangelist Saint Marke, geue vs grace that we be not like chyldren caried away with euery blaste of vayne doctrine, but stedely to be stablyshed in the

the trueth of thy holy Gospel, through Jesus Christ our Lorde.

The Epistle.

Vnto euery one of vs is geuen grace, Ephe. 4
accordyng to the measure of the gyft of Christe. Wherefore he saith, When he went vp on high, he led captiuitie captiue, and gaue gyftes vnto men. That he ascended, what meaneth it, but that he also descended fyrst into the lowest parts of the earth? He that descended, is euen the same also that ascended vp aboue all heauens, to fulfyll all things. And the very same made some Apostles, some Prophetes, some Euangelistes, some Shepheardes, and Teachers, to the edifying of the Saintes, to the woorke and administration, euen to the edifying of the body of Christe, tyll we all come to the vnitie of the fayth, and knowledge of the sonne of God, vnto a perfect man, vnto the measure of the full perfecte age of Christe: that we henceforth shoulde be no more chyldren, wauering and caryed about with euery wynde of doctrine, by the wylynesse of men, through craftinesse, whereby they lay a wayte for vs to deceiue vs. But let vs folowe the trueth in loue, and in all thynges growe in him which is the head, euen Christ, in whom if all the body be coupled and knit togeather throughout euery ioynt, wherewith one ministreth to an other (accordyng to the operation as euery part hath his measure) he encreaseth the body, vnto the edifying of it selfe through loue.

The

The Gospel.

Iohn.xv.

I Am the true vine, and my father is an husbandman. Euery braunche that beareth not fruite in me, he wyll take away: And euery braunche that beareth fruite, wil he purge, that it may bryng foorth more fruite. Now are ye cleane through ꝯ wordes whiche I haue spoken vnto you. Byde in me, and I in you. As the braunche can not beare fruite of it selfe, except it byde in the vine: no more can ye, except ye abyde in me. I am the vine, ye are the braunches. He that abydeth in me, and I in him, the same bringeth foorth muche fruite. For without me can ye doo nothyng. Yf a man bide not in me, he is cast foorth as a braunche, and is wythered, and men geather them, and cast them into the fyre, & they burne. Yf ye abyde in me, and my woordes abyde in you, aske what ye wyll, and it shalbe done for you. Herein is my father glorified, that ye beare muche fruite, and become my disciples. As the father hath loued me, euen so also haue I loued you. Continue you in my loue. Yf ye keepe my commaundementes, ye shall byde in my loue, euen as I haue kept my fathers commaundementes, and abyde in his loue. These thynges haue I spoken vnto you, that my ioy myght remayne in you, and that your ioy myght be full.

Saint Philip and Iames day.

The Collect.

ALmightie God, whom truely to knowe is euerlastyng lyfe: graunt vs perfectly to knowe thy sonne

lonne Jesus Christe to be the way, the trueth, and the lyfe, as thou hast taught saint Philip, and other the Apostles, through Jesus Christ our Lorde.

The Epistle.

IAmes the seruant of God, and of the Lord Jesus Christ, sendeth greeting to the twelue tribes which are scattered abrode. My brethren, count it for an exceding ioy, when ye fal into diuers temptations, knowing this, that the trying of your fayth gendreth pacience: and let pacience haue her perfect woorke, that ye may be perfect and sounde, lacking nothing. If any of you lacke wysedome, let hym aske of him that geueth it, euen God, whiche geueth to all men indifferentlye, and casteth no man in the teeth, and it shalbe geuen him. But let him aske in fayth, and wauer not. For he that doubteth is lyke a waue of the sea, which is tost of the wyndes, and caryed with violence. Neyther let that man thynke that he shall receyue any thyng of the Lord. A wauering minded man is vnstable in all his wayes. Let the brother whiche is of lowe degree, reioyce when he is exalted. Agayne, let him that is rich, reioyce when he is made lowe. For euen as the floure of the grasse shall he passe away. For as the sunne ryseth with heate, and the grasse withereth, and his floure falleth away, & the beauty of the fashion of it perisheth: euen so shall the ryche man perishe in his wayes. Happy is the man that endureth temptation: For when he is tried, he shall receyue the crowne of lyfe, whiche the Lorde hath promised to them that loue hym. Iames. i.

The

The Gospel.

Iohn. xiiii.

AND Jesus sayd vnto his disciples, Let not your hartes be troubled. Ye beleeue in GOD, beleeue also in me. In my fathers house are many mansions. Yf it were not so, I would haue tolde you. I go to prepare a place for you: and yf I goe to prepare a place for you, I wyll come agayne and receiue you, euen vnto me selfe, that where I am, there may ye be also. And whither I goe ye knowe, & the way ye knowe. Thomas sayth vnto hym, Lord, we know not whither thou goest, and how is it possible for vs to knowe the way? Jesus sayth vnto hym, I am the way, & the trueth, and the lyfe: No man commeth to the father but by me. Yf ye had knowen me, ye had knowen my father also. And nowe ye knowe hym, and haue seene hym. Philip sayth vnto hym, Lorde shewe vs the father, and it sufficeth vs. Jesus sayth vnto him. Haue I ben so long time with you, and yet hast thou not knowen me? Philip, he that hath seene me, hath seene my father. And howe sayest thou then, Shewe vs the father? Beleeuest not thou that I am in the father, and the father in me? The woordes that I speake vnto you, I speake not of mee selfe, but the father that dwelleth in me, is he that dooth the woorkes. Beleeue me that I am in the father, and the father in me: or els beleeue me for the woorkes sake. Verily, verily I say vnto you, he that beleeueth in me, the woorkes that I doo, the same shall he doo also. And greater woorkes then these shall he doo, because I goe vnto my father.

And

And whatsoeuer ye aske in my name, that wyl I do, that the father may be glorifyed by the sonne. Yf ye shall aske any thyng in my name, I wyl do it.

Saint Barnabe Apostle.

The Collect.

LOrde almighty, which hast endued thy holy Apostle Barnabas with singuler giftes of thy holy ghost: let vs not be destitute of thy manifolde gyftes, nor yet of grace to vse them alway to thy honour and glory, through Jesus Christe our Lorde.

The Epistle.

THe dinges of these thinges came vnto the eares of the congregation which was in Hierusalem. And they sent forth Barnabas, that he should go vnto Antioch. Which whē he came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of hart they would continually cleaue vnto the Lord. For he was a good man, and full of the holy ghost, and of fayth, and muche people was added vnto the Lord. Then departed Barnabas to Tharsus to seke Saul: and when he had founde hym, he brought hym vnto Antioche. And it chaunced that a whole yeere they had their conuersation with the congregation there, and taught muche people, insomuche that the disciples of Antioche were the fyrste that were called Christen. In those dayes came prophets from the citie of Hierusalem vnto Antioche: and there stoode vp one of them named Agabus, and signified by the spirite, that there shoulde be great dearth throughout all the worlde, whiche came to Actes xi.

passe

passe in the Emperour Claudius dayes. Then the disciples, euery man according to his abilitie, purposed to send succour vnto the brethren which dwelt in Iurie, whiche thyng they also dyd, and sent it to the elders by the handes of Barnabas and Saul.

The Gospel.

John. xv.

THis is my commaundement, that ye loue together, as I haue loued you. Greater loue hath no man then this, that a man bestow his lyfe for his frendes. Ye are my freendes, yf ye do whatsoeuer I cōmaunde you. Henceforth call I not you seruantes: for the seruant knoweth not what his Lorde dooth. But you haue I called freendes: for al thynges that I haue heard of my father, haue I opened to you. Ye haue not chosen me, but I haue chosen you, & ordeyned you to goe and bryng forth fruite, and that your fruite shoulde remayne, that whatsoeuer ye aske of the father in my name, he may geue it you.

Saint Iohn Baptist.

The Collect.

ALmyghtie God, by whose prouidence thy seruant Iohn Baptist was woonderfully borne, and sent to prepare the way of thy sonne our Sauiour, by preaching of penance, make vs so to folowe his doctrine and holy lyfe, that we may truely repent according to his preachyng, and after his example constantly speake the trueth, boldly rebuke

bnke vice, and paciently suffer for the truethes sake, through Jesus Christe our Lorde.

The Epistle.

BE of good cheare my people, O ye prophetes, comfort my people sayth your god, comfort Hierusalem at the hart, and tel her that her trauayle is at an ende, that her offence is pardoned, that she hath receiued of the Lordes hand, sufficient correction for all her sinnes. A voyce cried in wildernesse, Prepare the way of the Lorde in the wyldernesse, make straight the path for our God in the desart. Let all valleys be exalted, and euery mountayne and hyl be layde lowe. What so is crooked, let it be made straight, and let the rough be made playne feeldes. For the glory of the Lord shal appeare, and al flesh shal at once see it. For why? the mouth of the Lorde hath spoken it. The same voyce spake, Howe crye. And the Prophete aunswered, What shall I crye? That all flesh is grasse, and that al the goodlynesse therof is as the floure of the feeld. The grasse is withered, the floure falleth away. Euen so is the people as grasse, when the breath of the Lorde bloweth vpon them. Neuertheless, whether the grasse wyther, or that the floure fade away, yet the worde of our God endureth for euer. Goe vp vnto the hygh hyl (O Sion) thou that bryngest good tidings, lift vp thy voyce with power, O thou preacher Hierusalem, lift it vp without feare, & say vnto the cities of Juda, Behold your God, behold the lord GOD shal come with power, and beare rule with his arme. Beholde, he bryngeth his treasure with

Esai. xl.

hym,

hym, and his woorkes goe before hym. He shall feede his flocke lyke an heardman: He shall geather the lambes togeather with his arme, and carry them in his bosome, and shal kindly intreate those that beare young.

The Gospel.

Luk. i.

Lizabethes time came, that she shoulde be delyuered, and she brought forth a sonne. And her neyghbours & her cosins heard, howe the Lorde had shewed great mercy vpon her, and reioyced with her. And it fortuned, that in the eyght day they came to circumcise the chylde, and called his name Zacharie, after the name of his father. And his mother answered, and sayd, Not so, but his name shal be called Iohn. And they sayde vnto her, There is none in thy kynrede that is named with this name. And they made signes to his father howe he woulde haue hym called. And he asked for writing tables, & wrote, saying, His name is Iohn. And they marueyled all. And his mouth was opened immediatly, and his tongue also, and he spake, and praysed God. And feare came on all them that dwelt nygh vnto hym. And all these sayinges were noysed abrode throughout all the hygh countrey of Iurie. And they that hearde them, layde them vp in their hartes, saying, What maner of chyld shal this be? And ye hand of the lord was with him. And his father Zacharias was fylled with the holy ghost, and prophesyed, saying,

Praysed

prayſed be the Lorde God of Iſrael, for he hath viſited and redeemed his people. And hath rayſed vp an horne of ſaluation vnto vs, in the houſe of his ſeruaunt Dauid, euen as he promiſed by the mouth of his holy Prophetes, whiche were ſince the worlde began. That we ſhoulde be ſaued from our enimies, and from the hand of al that hate vs. That he would deale mercifully with our fathers, and remember his holy couenaunt. And he woulde perfourme the othe whiche he ſware to our father Abraham, for to geue vs. That we, being deliuered out of the handes of our enimies, myght ſerue him without feare all the dayes of our lyfe, in ſuche holyneſſe and ryghteouſneſſe as are acceptable for him. And thou chylde ſhalt be called the prophete of the hygheſt, for thou ſhalt goe before the face of the Lorde to prepare his wayes. To geue knowledge of ſaluation vnto his people, for the remiſſion of ſinnes. Through the tender mercy of our God, whereby the day ſpring from an hygh hath viſited vs. To geue light to them that ſate in darkneſſe, and in the ſhadowe of death, and to guide our feete into the way of peace. And the chylde grewe, and wared ſtrong in ſpirite, and was in wilderneſſe tyl the day came when he ſhould ſhew hym ſelfe to the Iſraelites.

Saint Peters day.

The Collect.

ALmightie GOD, whiche by thy ſonne Ieſus Chriſte haſt geuen to thy Apoſtle ſaint Peter many excellent giftes, and commaundedſt him earneſtly to feede thy flocke: make, we beſeeche thee, all Byſhops and paſtours diligently to preache thy holy woorde, and the people obediently to folowe the

same, that they may receiue the crowne of euerlastyng glory, through Jesus Christe our Lorde.

The Epistle.

Actes. xii. AT the same tyme Herode the kyng stretched forth his handes to vexe certayne of the congregation. And he kylled James the brother of John with the swoorde. And because he sawe it pleased the Jewes, he proceeded further, and tooke Peter also. Then were the daies of sweete bread. And when he had caught him, he put him in prison also, and deliuered him to foure quaternions of souldiers to be kept, intending after Easter to bring him forth to the people. And Peter was kept in prison, but prayer was made without ceassyng of the congregation vnto GOD for hym. And when Herode woulde haue brought hym out vnto the people, the same night slept Peter betwene two souldiers bounde with two chaynes, and the keepers before the doore kept the prison. And behold, the angel of the Lorde was there present, and a light shined in the habitation. And he smote Peter on the syde, and stirred hym vp, saying, Aryse vp quickly. And his chaynes fel from his handes. And the angel sayde vnto him, Gyrde thee selfe, and bynde on thy sandales: and he so did. And he sayth vnto him, Cast thy garment about thee, & folowe me. And he came out, and folowed hym, & wist not that it was trueth whiche was doone by the angell, but thought he had seene a vision. When they were past the first and second watch, they came vnto the iron gate that leadeth vnto the citie, whiche opened vnto them by the owne accord. And they went out, and passed through

one

one streete, and foorthwith the angel departed from hym. And when Peter was come to hym selfe, he sayd, Nowe I knowe of a suretie that the Lord hath sent his angell, and hath delyuered me out of the hande of Herode, and from all the wayting of the people of the Iewes.

The Gospel.

Hen Jesus came into the coastes of the citie, whiche is called Cesarea Philippi, he called his disciples, saying, Whom doo men say that I the son of man am? They sayd, Some say that thou art John Baptist, some Elias, some Jeremias, or one of the Prophetes. He sayth vnto them, But whom say ye that I am? Simon Peter answeared, and sayde, Thou art Christe the sonne of the liuyng God. And Jesus answeared, and sayde vnto hym, Happie art thou Simon the sonne of Jonàs: for flesh and blood hath not opened that vnto thee, but my father whiche is in heauen. And I say vnto thee, that thou art Peter, and vpon this rocke wyl I buylde my congregation, & the gates of hell shall not preuayle agaynst it: And I wyll geue vnto thee the keyes of the kyngdome of heauen. And whatsoeuer thou byndest in earth, shalbe bounde in heauen, & what so euer thou lookest in earth, shalbe looked in heauen. Math. xvi.

Saint Iames day.

The Collect.

GRaunt, O mercifull GOD, that as thy holye Apostle James, leauing his father, and all that he had, without delay was obedient

vnto the callyng of thy ſonne Jeſus Chriſte, and folowed hym: So we, forſaking al worldly and carnal affections, may euermore be redy to folowe thy commaundementes, through Jeſus Chriſte our Lorde.

The Epiſtle.

Actes.xi. IN thoſe dayes came Prophetes from the citie of Hieruſalem vnto Antioch: and there ſtoode vp one of them named Agabus, and ſignified by the ſpirite, that there ſhoulde be great dearth throughout all the worlde, whiche came to paſſe in the Emperour Claudius daies. Thē the diſciples, euery man accordyng to his abilitie, purpoſed to ſende ſuccour vnto the brethren whiche dwelt in Jurie, whiche thing they alſo did, and ſent it to the elders by the handes of Barnabas & Saul. At the ſame tyme Herode the King ſtretched forth his handes to vexe certaine of the congregation: and he killed James the brother of John with the ſworde. And becauſe he ſawe it pleaſed the Jewes, he proceeded further, and tooke Peter alſo.

The Goſpel.

Math.xx. THen came to him the mother of Zebedees children, with her ſonnes, worſhypping him, and deſyring a certayne thyng of him. And he ſayde vnto her, What wylt thou? She ſayde vnto hym, Graunt that theſe my two ſonnes may ſyt, the one on thy ryght hande, and the other on thy left, in thy kingdome. But Jeſus anſweared, and ſayde, Ye wote not what ye aſke. Are ye able to drynke of the cup

cup that I shall drynke of, and to be baptised with the baptisme that I am baptised with? They sayde vnto him, We are. He sayd vnto them, Ye shal drinke in deede of my cup, & be baptised with the baptisme that I am baptised with: but to sit on my right hand & on my left, is not mine to geue, but it shall chaunce vnto them that it is prepared for of my father. And when the tenne hearde this, they disdayned at the two brethren. But Iesus called them vnto hym, and sayd, Ye knowe that the princes of the nations haue dominion ouer them, and they that are great men, exercise auctoritie vppon them: It shall not be so among you. But whosoeuer wyll be great among you, let him be your minister: and whosoeuer wyll be cheefe among you, let him be your seruant. Euen as the sonne of man came not to be ministred vnto, but to minister, and to geue his lyfe a redemption for many.

Saint Bartholomewe Apostle.

The Collect.

O Almightie and euerlastyng God, whiche hast geuen grace to thy Apostle Bartholomewe truely to beleeue, and to preache thy woorde: graunt we beseeche thee, vnto thy Churche, both to loue that he beleeued, and to preache that he taught, through Christe our Lorde.

The Epistle.

BY the handes of the Apostles were many signes and woonders shewed among the people. And they were all togeather with one accorde in Solomons Porche. And of other durst no man ioyne him selfe to them: ne- Actes. v.

uertheleſſe, the people magnified them. The number of them that beleeued in the Lorde, both of men and women, grewe more and more: inſomuche that they brought the ſicke into the ſtreetes, & layde them on beddes, and couches, that at the leaſt way the ſhadowe of Peter, when he came by, myght ſhadowe ſame of them. There came alſo a multitude out of the cities rounde about, vnto Hieruſalem, brynging ſicke folkes, and them whiche were vexed with vncleane ſpirites: And they were healed euery one.

The Goſpel.

Luke, xxii.

AND there was a ſtryfe among them, whiche of them ſhoulde ſeeme to be the greateſt. And he ſayde vnto them, The kynges of nations raigne ouer them, and they that haue auctho̅ritie vpon them, are called gratious Lordes: but ye ſhall not ſo be. But he that is greateſt among you, ſhalbe as the younger, and he that is cheefe, ſhalbe as he that doth miniſter. For whether is greater he that ſytteth at meate, or he that ſerueth? Is not he that ſytteth at meate? But I am among you as he that miniſtreth. Ye are they which haue bidden with me in my temptations: And I appoynt vnto you a kyngdome, as my father hath appoynted vnto me, that ye may eate and drynke at my table in my kingdome, and ſyt on ſeates iudging the twelue tribes of Iſrael.

The

The Collect.

ALmightie God, which by thy blessed sonne didest cal Matthewe from the receite of custome, to be an Apostle & Euangelist: graunt vs grace to forsake all couetous desyres, and inordinate loue of richesse, and to folowe thy said sonne Jesus Christ, who liueth and raigneth. &c.

The Epistle.

SEing that we haue suche and office, euen as God hath had mercy on vs, we goe not out of kind, but haue cast from vs the clokes of vnhonestie, & walke not in craftines, neyther handle we the worde of God deceitfully, but open the trueth, and report our selues to euery mans conscience in the syght of God. If our Gospel be yet hydde, it is hyd among them that are lost, in whom the God of this world hath blinded the mindes of them whiche beleeue not, lest the lyght of the Gospel of the glory of Christe (whiche is the image of God) shoulde shyne vnto them. For we preache not our selues, but Christe Jesus to be the Lord, and our selues your seruantes for Jesus sake. For it is God that commaundeth the lyght to shyne out of darkenesse, whiche hath shined in our hartes, for to geue the light of the knowledge of the glory of God, in the face of Jesus Christe. ii. Cor. iiii.

The Gospel.

AND as Jesus passed forth from thence, he sawe a man (named Matthewe) syttyng at the receite of custome, and he sayde vnto hym, Folowe me. And he arose, and folowed hym. And it came to passe, as Mat. ix.

Jesus sate at meate in his house, behold, many publicans also and sinners that came, sate downe with Jesus and his disciples. And when the Pharisees saw it, they said vnto his disciples, Why eateth your maister with Publicanes and sinners? But when Jesus heard that, he sayde vnto them, They that be strong, neede not the Phisition, but they that are sicke. Goe ye rather, and learne what that meaneth, I wyl haue mercy, & not sacrifice: for I am not come to cal the righteous, but sinners to repentance.

Saint Michael and al Angels.

The Collect.

Euerlastyng God, which hast ordeyned and constituted the seruices of all Angels, and men in a woonderfull order: mercifully graunt, that they which alway doo thee seruice in heauen, may by thy appoyntment succour & defende vs in earth, through Jesus Christe our Lorde. &c.

misapplyed 2. part of ye Defence pag. 3. printed. 1608. pag. 18. Apo. xii. ver. 7.

The Epistle.

There was a great battell in heauen, Michael & his Angels fought with the Dragon, & the Dragon fought with his Angels, and preuailed not, neyther was their place founde any more in heauen. And the great Dragon, that olde serpent, called the Deuyll and Satanas, was cast out, which deceiueth al the world: and he was cast into the earth, and his Angels were cast out also with him. And I heard a loud voyce, saying, In heauen is nowe made saluation, & strength, and the kingdome of our God, & the power of his Christ:

For

for the accuser of our brethren is cast downe, which accused them before God day and nyght. And they ouercame him by the blood of the Lambe, and by the woorde of their testimonie, and they loued not their liues vnto the death. Therfore reioyce heauens, and ye that dwel in them. Woo vnto the inhabiters of the earth, and of the sea, for the deuyl is come downe vnto you, whiche hath great wrath, because he knoweth that he hath but a short tyme.

The Gospel.

T the same tyme came the disciples vnto Jesus, saying, Who is the greatest in the kingdome of heauen? Jesus called a childe vnto him, & set him in the middes of them, and sayd, Verely I say vnto you, Except ye turne & become as chyldren, ye shal not enter into the kingdome of heauen. Whosoeuer therfore humbleth him selfe as this childe, that same is the greatest in the kingdome of heauen. And whosoeuer receiueth suche a childe in my name, receiueth me. But who so doth offende one of these litle ones whiche beleeue in me, it were better for him that a mylstone were hanged about his necke, and that he were drowned in the deapth of the sea. Woe vnto the world because of offences. Necessarie it is that offences come: but wo vnto the man by whom the offence commeth. Wherfore if thy hande or thy foote hynder thee, cut it of, & cast it from thee. It is better for thee to enter into lyfe halte or maymed, rather then thou shouldest (hauing two handes or two feete) be caste into euerlastyng fyre. And yf thyne eye offende thee, Mat. xviii. 1.

plucke

plucke it out, and caſt it from thee: It is better for thee to enter into lyfe with one eye, rather then (hauyng two eyes) to be caſt into hell fyre. Take heede that ye deſpiſe not one of theſe litle ones: For I ſay vnto you, that in heauen their angelles do alwayes beholde the face of my father which is in heauen.

Saint Luke Euangeliſt.

The Collect.

ALmightie God, whiche calledſt Luke the Phiſition, whoſe prayſe is in the Goſpell, to be a Phiſition of the ſoule: it may pleaſe thee by the wholſome medicines of his holy doctrine, to heale al the diſeaſes of our ſoules, through thy ſonne Jeſu Chriſte our Lorde.

The Epiſtle.

2 Tim. iiii. 5

Watche thou in all thynges, ſuffer afflictions, doo the woorke throughly of an Euangeliſt, fulfyll thyne office vnto the vttermoſt, be ſober, for I am nowe redy to be offered, and the tyme of my departing is at hande. I haue fought a good fyght, I haue fulfylled my courſe, I haue kept the fayth, from henceforth there is layde vp for me a crowne of righteouſneſſe, which the Lorde (that is a righteous iudge) ſhall geue me at that day, not to me onely, but to al them that loue his comming. Doo thy diligence that thou mayeſt come ſhortly vnto me: For Demas hath forſaken me, and loueth this preſent worlde, and is departed vnto Theſſalonica, Creſſens is gone to Galatia, Titus to Dalmacia, only Lucas is with me. Take Marke and bryng hym with thee, for he is profitable vnto me for the miniſtration. And Tychicus haue I ſent

to

† minist. of 2 sac. Diuersr part. 1. pag. 12.

to Ephesus. The cloke that I left at Troada with Carpus, when thou commest bryng with thee, and the bookes, but specially the parchment. Alexander the Coppersmith dyd me much euyl, the lord reward hym according to his deedes, of whom be thou ware also: for he hath greatly withstande our wordes.

The Gospel.

THE Lorde appoynted other seuentie (and two) also, and sent them two and two before hym into euery citie and place, whither he hym selfe woulde come. Luke.x. Therefore he sayde vnto them, The harueste is great, but the labourers are fewe. Pray ye therefore the Lorde of the haruest, to sende foorth labourers into the haruest. Goe your wayes, beholde, I sende you foorth as Lambes among Wolues. Beare no wallet, nor scrip, nor shoes, and salute no man by the way. Into what so euer house ye enter, first say, Peace be to this house. And if the sonne of peace be there, your peace shall rest vpon hym, yf not, it shal returne to you agayne. And in the same house tarry styl, eatyng and drynking suche as they geue. For the labourer is woorthie of his reward.

Simon and Iude Apostles.

The Collect.

ALmightie GOD, whiche hast builded thy congregation vppon the foundation of the Apostles and Prophetes, Iesus Christe hym selfe being

ing

ing the head corner stone: Graunt vs so to be ioyned togeather in vnitie of spirite by their doctrine, that we may be made an holy temple, acceptable to thee, through Iesus Christe our Lorde.

The Epistle.

Iude. i. IVdas the seruant of Iesus Christe, the brother of Iames, to thē whiche are called & sanctified in God the father, and preserued in Iesu Christe: Mercy vnto you, and peace, and loue be multiplied. Beloued, whē I gaue al diligence to write vnto you of the common saluation, it was needefull for me to write vnto you, to exhort you that ye shoulde continually labour in the faith, whiche was once geuen vnto the saintes. For there are certayne vngodly men craftyly crept in, of whiche it was written aforetyme vnto suche iudgement: they turne the grace of our GOD vnto wantonnesse, and denie God (whiche is the onely Lorde) and our Lorde Iesu Christe. My mynde is therfore to put you in remembrance, for as muche as ye once knowe this, howe that the Lorde (after that he had delyuered the people out of Egypt) destroyed them whiche after beleeued not. The angels also whiche kept not their fyrst estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darknesse, vnto the iudgement of the great day, euen as Sodome & Gomor, & the cities about them, which in like maner defiled them selues with fornication, and folowed strange flesshe, are set forth for an exaumple, and suffer the payne of eternall fyre. Lykewyse these beyng deceiued by dreames, defyle the

flesshe,

flesh, despise rulers, and speake euil of them that are in authoritie.

The Gospel.

THis commaunde I you, that ye loue togeather. Yf the worlde hate you, ye knowe it hated me before it hated you. Yf ye were of the worlde, the world would loue his owne, howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therfore the worlde hateth you. Remember the woorde that I say vnto you, The seruaunt is not greater then the Lorde. Yf they haue persecuted me, they wyll also persecute you. If they haue kept my saying, they will keepe yours also. But all these thinges will they doo vnto you for my names sake, because they haue not knowen hym that sent me. If I had not come and spoken vnto them, they shoulde haue had no sinne: but nowe haue they nothing to cloke their sinne withal. He that hateth me, hateth my father also. If I had not doone among them the workes which none other man dyd, they should haue had no sinne. But nowe haue they both seene and hated, not only me, but also my father. But this happeneth, that the saying might be fulfylled that is written in their lawe, They hated me without a cause. But when the comforter is come, whom I will sende vnto you from the father, euen the spirite of trueth (which proceedeth of the father) he shall testifie of me. And ye shall beare witnesse also, because ye haue ben with me from the beginning. Iohn. xv.

The

The Collect.

ALmightie God, whiche hast knit togeather thy elect, in one communion and felowshyp, in the mysticall body of thy sonne Christe our Lorde: graunt vs grace so to folowe thy holy saintes, in all vertuous and godly lyuing, that we may come to those inspeakeable ioyes whiche thou hast prepared for them that infaignedly loue thee, through Jesus Christe our Lorde.

The Epistle.

Apo. vii. BEholde, I John sawe another angel assend from the rysyng of the sunne, whiche had the seale of the lyuyng God, and he cryed with a loud voyce to the foure angels to whom power was geuen to hurt the earth and the Sea saying, Hurt not the earth, neyther the Sea, neyther the trees, tyll we haue sealed the seruantes of our God in their foreheades. And I hearde the number of them which were sealed. And there were sealed an hundred and fourtie and foure thousande, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed. xii. M
Of the tribe of Ruben were sealed. xii. M.
Of the tribe of Gad were sealed. xii. M.
Of the tribe of Aser were sealed. xii. M.
Of the tribe of Nepthalim were sealed. xii. M.
Of the tribe of Manasses were sealed. xii. M.
Of the tribe of Simeon were sealed. xii. M.
Of the tribe of Leui were sealed. xii. M.
Of the tribe of Isachar were sealed. xii. M.
Of the tribe of Zabulon were sealed. xii. M.

Of

Of the tribe of Joseph were sealed. xii. M.
Of the tribe of Beniamin were sealed. xii. M.

After this I beheelde, and loe, a great multitude (which no man can number) of al nations, and people, and tongues, stoode before the seate, and before the lambe, clothed with long white garmentes, and palmes in their hands, and cryed with a loud voyce, saying, Saluation be ascribed to hym that sytteth vpon the seate of our God, and vnto the Lambe. And all the angels stoode in the compasse of the seate, and of the elders, and of the foure beastes, and fell before the seate on their faces, and worshipped God, saying, Amen. Blessing, and glory, & wysedome, and thanke, and honour, and power, and might, be vnto our god for euermore. Amen.

The Gospel.

IEsus seeing the people, went vp into the mountayne, and when he was set, his disciples came to hym, and after that he had opened his mouth, he taught them, saying, Blessed are the poore in spirite, for theirs is the kingdome of heauen. Blessed are they that mourne. For they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritaunce of the earth. Blessed are they whiche hunger and thyrst after righteousnesse, for they shalbe satisfied. Blessed are the merciful, for they shall obteine mercy. Blessed are the pure in hart, for they shall see God. Blessed are the peacemakers, for they shalbe called the chyldren of God. Blessed are they whiche suffer persecution for ryghteousnesse sake, for theirs is the kyngdome of heauen. Math. v.

Blessed

Blessed are ye when men reuile you, and persecute you, and shall falsly say al maner of euyll sayinges against you for my sake: reioyce, and be glad, for great is your reward in heauen: for so persecuted they the prophetes whiche were before you.

The order for the

administration of the Lords supper,

or holy Communion.

SO many as intende to be partakers of the holy Communion, shall signifie theyr names to the Curate ouernight, or els in the morning, afore the beginning of mornyng prayer, or immediatly after.

And if any of those be an open and notorious euyll lyuer, so that the congregation by hym is offended, or haue doone any wrong to his neighbours by woorde or deede: the Curate hauing knowledge therof, shal cal him, and aduertise him in any wyse not to presume to the Lordes table, vntyll he haue openly declared him selfe to haue truely repented and amended his former noughtie lyse, that the congregation may thereby be satisfied, whiche afore were offended; and that he haue recompenced the parties whom he hath doone wrong vnto, or at the least declare him selfe to be in full purpose so to doo, as soone as he conueniently may.

The same order shal the Curate vse with those betweene whom he perceyueth malice and hatred to raigne, not sufferyng them to be partakers of the Lordes table, vntil he knowe them to be reconciled: And if one of the parties so at variaunce, be content to forgeue from the bottome of his hart, al that the other hath trespassed against him, and to make amendes for that he him selfe hath offended, and the other partie wyl not be perswaded to a godly vnitie, but remayne styl in his frowardnesse and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The table hauing at the Communion time a fayre white linnen cloth vpon it, shal stande in the body of the Churche, or in the Chauncel, where Morning and Euenyng prayer be appoynted to be sayde. And the Priest standing at the North side of the table, shal say the Lordes prayer, with this Collect folowyng.

ALmightie God, vnto whom al hartes be open, al desires knowen, and from whom no secretes are hyd, clense the thoughtes of our hartes by the inspiration of thy holy spirite, that we may perfectly loue thee, and woorthyly magnifie thy holy name, through Christe our Lorde, Amen.

Then shal the Priest rehearse distinctly all the ten cõmaundementes. And the people kneelyng, shal after euery commaundement aske Gods mercy for their trangression of the same, after this fort.

The Minister.

GOD spake these woordes, and sayde, I am the Lorde thy God. Thou shalt haue none other Gods but me. *ministr. of Lincs Diocesse. part. 1. pag. 11.*

People.

Lorde haue mercy vpon vs, and encline our hartes to keepe this lawe.

Minister.

Thou shalt not make to thee selfe any graue̅ image, nor the lykenesse of any thyng that is in heauen a-boue, or in the earth beneath, nor in the water vn-der the earth. Thou shalt not bowe downe to them nor worship them: For I the Lorde thy GOD, am a gelous God, and visite the sinne of the fathers vp-on the chyldren, vnto the thyrde and fourth genera-tion of them that hate me, and shewe mercie vnto thousands in them that loue me, and keepe my com-maundementes.

People.

Lorde haue mercy vpon vs, and encline our hartes to keepe this lawe.

Minister.

2. praecepta apud Lauat. tom. 1. fol. 429. A.

Thou shalt not take the name of the Lorde thy God in vayne: for the Lorde wyl not holde hym gyltlesse that taketh his name in vayne.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Minister.

Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour, & do all that thou hast to doo, but the seuenth day is the Sabboth of the lord thy God. In it thou shalt do no maner of worke, thou, and thy sonne, and thy daughter, thy man ser-uaunt, and thy mayde seruaunt, thy cattell, and the stranger that is within thy gates: For in sixe dayes the Lorde made heauen and earth, the sea, & all that in them is, and rested the seuenth day. Wherfore the Lorde blessed the seuenth day, and halowed it.

People.

People.

Lord haue mercy vpon vs, and encline our. &c.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lorde thy God geueth thee. *pag. 463.*

Deut. 5. Matt. 19. Luke 18.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Minister.

Thou shalt doo no murder.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Minister.

Thou shalt not commit adulterie.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Minister.

Thou shalt not steale.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Minister.

Thou shalt not beare false witnesse agaynst thy neyghbour.

People.

Lorde haue mercy vpon vs, and encline our hartes to kepe this lawe.

Minister.

Thou shalt not couet thy neighbours house.

Thou shalt not couet thy neighbours wyfe, nor his seruant, nor his mayde, nor his oxe, nor his asse, nor any thyng that is his.

People.

Lorde haue mercy vpon vs, and wryte all these thy lawes in our hartes, we beseeche thee.

Then shal folowe the Collect of the day, with one of these two Collectes for the Queene.

The Priest standyng vp, and saying.

Let vs pray.

Almightie GOD, whose kingdome is euerlasting, and power infinite: haue mercie vpon the whole congregation, & so rule the hart of thy chosen seruaunt Elizabeth our Queene and gouernour, that she (knowyng whose minister she is) may aboue all things seeke thy honour and glory, and that we her subiectes (duely considering whose auctoritie she hath) may faythfully serue, honour, & humbly obey her, in thee, & for thee, accordyng to thy blessed word & ordinaunce, through Jesus Christ our Lord, who with thee and the holy ghost, liueth & raigneth euer one God, worlde without ende. Amen.

Almightie and euerlastyng God, we be taught by thy holy word, that the hartes of kinges are in thy rule and gouernance, and that thou doest dispose & turne them as it seemeth best to thy godly wysedome: we humbly beseech thee so to dispose and gouerne the hart of Elizabeth thy seruaunt, our Queene and gouernour, that in al her thoughtes, wordes, & workes, she may euer seeke thy honour and glory, & study to preserue thy people cõmitted to her charge, in wealth, peace, and godlynesse. Graunt this, O mercifull father, for thy deare sonnes sake Jesus Christ our Lord, Amen.

Immediatly

Immediatly after the Collectes, the Priest shall reade the Epistle, beginnyng thus.

The Epistle written in the Chapter of.

And the Epistle ended, he shall say the Gospel, beginnyng thus.

The Gospel written in the Chapter of.

And the Epistle and Gospel beyng ended, shalbe sayde the Creede. Fd quod citeri inbemur videri nam ypostum 6. Aug: de: Trin: lib: 13: cap: 1°

Richerius apud Villing.

I Beleeue in one GOD the father almyghtie, maker of heauen and earth, & of all thinges visible and inuisible: and in one Lorde Jesus Christe, the onely begotten sonne of God, begotten of his father before al worldes, GOD of GOD, lyght of light, very GOD of very GOD, begotten, not made, being of one substance with the father, by whom all thinges were made, who for vs men, and for our saluation, came downe from heauen, and was incarnate by the holy ghost of the virgin Marie, and was made man, and was crucified also for vs vnder Pontius Pilate, he suffered, and was buried, and the thyrde day he rose againe, according to the scriptures, and assended into heauen, and sitteth at the right hande of the father, and he shall come agayne with glory to iudge both the quicke and the dead, whose kingdome shal haue none ende. And I beleeue in the holy ghost, the Lord and geuer of lyfe, who proceedeth from the father and the sonne, who with the father and the sonne togeather is worshipped and glorified, who spake by the Prophetes. And I beleeue one Catholique & Apostolique Churche.

Probat Dei, nam apud Bri. conc. Tom. 1° pag. 333. & 336.

I acknowledge one baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the lyfe of the world to come. Amen.

After the Creede, yf there be no sermon, shall folow one of the Homilies alredy set foorth, or hereafter to be set foorth by common authoritie.

¶ After suche sermon, homilie, or exhortation, the Curate shal declare vnto the people, whether there be any holy dayes, or fasting dayes the weeke folowing, and earnestly exhort them to remember the poore, saying one or mo of these sentences folowyng, as he thinketh most conuenient by his discretion.

Math. 5. LEt your light so shine before men, that they may see your good woorkes, and glorifie your father which is in heauen.

Math. 6. 19. 20. Lay not vp for your selues treasure vpõ the earth, where the rust and moth dooth corrupt, and where theeues breake through and steale: But lay vp for your selues treasures in heauen, where neyther rust nor moth dooth corrupt, and where theeues doo not breake through and steale.

Math. 7. Whatsoeuer ye woulde that men should doo vnto you, euen so doo vnto them: For this is the lawe and the prophetes.

Math. 7. Not euery one that sayth vnto me, Lorde, Lorde, shall enter into the kingdome of heauen, but he that doeth the wyl of my father which is in heauen.

Luke. 19. Zache stoode foorth, and sayde vnto the Lord, Beholde Lorde, the halfe of my goodes I geue to the poore, and yf I haue done any wrong to any man,

I

I restore foure folde.

Who goeth a warfare at any tyme of his owne cost? who planteth a vineyarde, and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not of the mylke of the flocke? 1.Cor.9.

If we haue sowen vnto you spirituall thinges, is it a great matter yf we shall reape your worldly thynges? 1.Cor.9.

Do ye not knowe that they which minister about holy thinges, liue of the sacrifice? they which wayte of the aulter, are partakers with the aulter? Euen so hath the Lorde also ordeyned, that they whiche preach the Gospel, should lyue of the Gospel. 1.Cor.9.

He which soweth litle, shal reape litle: and he that soweth plenteously, shall reape plenteously. Let euery man doo accordyng as he is disposed in his hart, not grudgyng, or of necessitie: For GOD loueth a chearefull geuer. 2.Cor.9.

Let him that is taught in the worde, minister vnto him that teacheth, in all good thynges. Be not deceiued, God is not mocked. For whatsoeuer a man soweth, that shall he reape. Gala.6.

While we haue time, let vs doo good vnto al men, and specially vnto them which are of the housholde of fayth. Gala.6.

Godlinesse is great richesse, if a man be contented with that he hath. For we brought nothyng into the worlde, neyther may we carry any thyng out. 1.Tim.6. 6.

Charge them whiche are ryche in this worlde, that they be redy to geue, and glad to distribute, laying vp in store for them selues a good fundation agaynst the tyme to come, that they may atteyne eternall lyfe. 1.Tim.6. 19.

GOD is not vnryghteous, that he wyll forgeat Hebr.6.

your woorkes and labour that proceedeth of loue, which loue ye haue shewed for his names sake, whiche haue ministred vnto Saintes, and yet doo minister.

Heb.xiii. To doo good, and to distribute forgeat not, for with such sacrifices God is pleased.

i.Iohn.3. Who so hath this worldes good, and seeth his brother haue neede, & shutteth vp his compassion from him, howe dwelleth the loue of God in him?

Tob.4. Geue almes of thy goodes, and turne neuer thy face from any poore man, and then the face of the Lorde shal not be turned away from thee.

Tob.4. Be mercifull after thy power, if thou hast muche, geue plenteously, if thou hast litle, doo thy diligence gladly to geue of that litle, for so geathereſt thou thee selfe a good reward in the day of necessitie.

Prou.19. 17. He that hath pitie vpon the poore, lendeth vnto the Lorde, and looke what he layeth out, it shall be payde hym agayne.

Psal.41. Blessed be the man that prouideth for the sicke and needie, the Lorde shal deliuer hym in the tyme of trouble.

¶ Then shall the Churchwardens, or some other by them appointed, geather the deuotion of the people, and put the same into the poore mens boxe. And vpon the offeryng dayes appoynted, euery man and woman shall paye to the Curate the due and accustomed offerynges. After whiche done, the Priest shall say,

Let vs pray for the whole state of Christes Churche, militant here in earth.

Almightie

ALmyghtie & euerliuing God, which by thy holy apostle hast taught vs to make prayers and supplicatiõs, & to geue thankes for al men: we humbly beseech thee moste mercyfully to *(accept our almes, and to) receiue these our prayers, which we offer vnto thy diuine maiestie, beseechyng thee to inspire continually the vniuersall Churche with the spirite of trueth, vnitie, & concorde: and graunt that al they that do confesse thy holy name, may agree in the trueth of thy holy worde, and lyue in vnitie and godly loue. We beseeche thee also to saue and defende all Christian kinges, princes, and gouernours, and specially thy seruaunt Elizabeth our Queene, that vnder her we may be godly and quietly gouerned. And graunt vnto her whole counsayle, and to all that be put in auctoritie vnder her, that they may truely and indifferently minister iustice, to the punishment of wickednesse and vice, and to the mayntenance of Gods true religion and vertue. Geue grace (O heauenly father) to al Bysshops, Pastours, and Curates, that they may both by their lyfe and doctrine set foorth thy true and lyuely woorde, and rightly and duely administer thy holy Sacraments. And to all thy people geue thy heauenly grace, and especially to this congregation here present, that with meeke hart and due reuerence, they may heare and receiue thy holy woorde, truely seruing thee in holinesse and righteousnesse al the dayes of their life. And we most humbly beseeche thee of thy goodnesse (O Lorde) to comfort and succour all them whiche in this transitorie lyfe be in trouble, sorowe, neede, sickenesse,

*If there be no almes geuen vnto the poore, then shall the wordes of acceptyng our almes be left out vnsayde.

ſickneſſe, or any other aduerſitie. Graunt this, O father, for Jeſus Chriſtes ſake our only mediatour and aduocate, Amen.

Then ſhall folowe this exhortation at certayne tymes when the Curate ſhall ſee the people negligent to come to the holy Communion.

WE be come togeather at this time (dearely beloued brethren) to feede at the Lords Supper, vnto the whiche in Gods behalfe I bydde you all that be here preſent, and beſeeche you for the Lorde Jeſus Chriſtes ſake, that ye wyll not refuſe to come thereto, being ſo louingly called and bydden of God him ſelfe. Ye knowe howe greeuous & vnkinde a thing it is, when a man hath prepared a rich feaſt, decked his table with all kynde of prouiſion, ſo that there lacketh nothing but the gheſtes to ſyt downe, & yet they whiche be called, without any cauſe, moſt vnthankfully refuſe to come. Which of you in ſuche a caſe woulde not be moued? who would not thinke a great iniurie and wrong done vnto hym? wherefore moſt dearely beloued in Chriſte, take ye good heede, leſt ye withdrawing your ſelues from this holy ſupper, prouoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I wyll not communicate, becauſe I am otherwyſe letted with worldly buſines. But ſuch excuſes be not ſo eaſily accepted & alowed before God. If any man ſay, I am a

greeuous

greeuous sinner, and therefore am afrayde to come: wherfore then do ye not repent and amende? When God calleth you, be you not ashamed to say you wyll not come? When you shoulde returne to God, wyll you excuse your self, & say that you be not redy? Consider earnestly with your selues, how litle such faigned excuses shall auayle before God. They that refused the feast in the Gospel, because they had bought a farme, or woulde trye theyr yokes of Oxen, or because they were marryed, were not so excused, but counted vnworthy of the heauenly feast. I for my part am here present, and according vnto my office, I byd you in the name of God, I cal you in Christes behalfe, I exhort you as you loue your owne saluation, that ye wyl be partakers of this holy Communion. And as the sonne of GOD dyd vouchsafe to yeelde vp his soule by death vpon the crosse for your health: euen so is it your duetie to receiue the Communion togeather in the remembrance of his death, as he hym selfe commaunded. Now if you wyl in no wise thus do, consyder with your selues howe great iniurie ye doo vnto GOD, and howe sore punyshment hangeth ouer your heades for the same. And whereas you offende GOD so sore in refusing this holy banquet, I admonishe, exhort, and beseech you, that vnto this vnkyndnesse ye will not adde any more. Whiche thing ye shall do, if ye stande by as gazers and lookers on them that do communicate, and be no partakers of the same your selues. For what thing can this be accompted els, then a further contempt and vnkindnesse vnto GOD? Truely it is a great vnthankfulnesse to say nay when ye be called: but the faulte is muche greater, when men stande by, and yet wyll neyther eate nor drynke this holye

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Communion with other. I pray you what can this be els: but euen to haue the mysteries of Christ in derision: It is sayde vnto al, Take ye, and eate, take and drinke ye al of this, doo this in remembrance of me. With what face then, or with what countenaunce shall ye heare these woordes: What wyll this be els, but a neclecting, a despising and mocking of the testament of Christ: Wherfore, rather then you should so do, depart you hence, and geue place to them that be godly disposed. But when you depart, I beseeche you ponder with your selues from whom ye depart. Ye depart from the Lordes table, ye depart frō your brethren, and from the banquet of most heauenly foode. These thynges if ye earnestly consider, ye shal by Gods grace returne to a better minde. For the obteyning whereof, we shall make our humble petitions, whyle we shal receiue the holy communion.

¶ And sometyme shalbe sayde this also, at the discretion of the Curate.

DEarely beloued, forasmuche as our duetie is to render to almyghtie God our heauenly father moste hartie thankes, for that he hath geuen his sonne our saiuour Iesus Christe, not onlye to dye for vs, but also to be our spiritual foode and sustenaunce, as it is declared vnto vs, as well by Gods woorde, as by the holy Sacramentes of his blessed body and blood, the whiche being so comfortable a thyng to them whiche receiue it woorthily, and so daungerous to them which wyll presume to receiue it vnwoorthily: my duetie is to exhort you to consyder

sider the dignitie of the holy mysterie, and the great peryll of the vnwoorthy receiuing thereof, and so to search and examine your owne consciences, as you shoulde come holy and cleane to a moste godlye and heauenly feast. So that in no wyse you come, but in the mariage garment, required of God in holy scripture, and so come and be receiued as woorthy partakers of such a heauenly table. The way and meanes thereto, is: First to examine your liues and conuersation by the rule of Gods commaundementes. And wherin so euer you shal perceiue your selues to haue offended, either by wil, word, or deede, there be waile your owne sinfull lyues, confesse your selues to almightie GOD, with ful purpose of amendement of lyfe. And if ye shal perceiue your offences to be such, as be not only against GOD, but also against your neighbours, then ye shall reconcile your selues vnto them, redy to make restitution and satisfaction, according to the vttermost of your powers, for al iniuries and wrongs done by you to any other: and likewise being redy to forgeue other that haue offended you, as you woulde haue forgeuenesse of your offences at Gods hande. For otherwise the receiuyng of the holy Communion doth nothing els but encrease your damnation. And because it is requisite that no man should come to the holy Communion, but with a ful trust in Gods mercy, & with a quiet conscience: therfore yf there be any of you which by the meanes aforesayd, can not quiet his owne conscience, but requireth further comforte or counsayle, then let hym come to me, or some other discrete and learned minister of Gods worde, and open his greefe, that he may receiue such ghostly counsayle, aduice, and comfort, as his conscience may be releeued, and that by the

ministerie

ministerie of Gods woorde he may receiue comfort, and the benefite of absolution, to the quieting of his conscience, and auoyding of al scruple and doubtfulnesse.

Then shall the Priest say this exhortation.

Earely beloued in the Lord, ye that minde to come to the holy Communion of the bodye and blood of our Sauiour Christe, must consyder what S. Paul writeth vnto the Corinthians, howe he exhorteth all persons diligently to trye and examine thē selues, before they presume to eate of that bread, and drinke of that cup. For as the benefite is great, if with a true penitent hart, and lyuely fayth, we receiue that holy Sacrament, (for then we spiritually eate the fleshe of Christe, and drynke his blood, then we dwel in Christ, and Christ in vs, we be one with Christ, and Christ with vs:) So is the danger great, if we receiue the same vnworthily, for then we be gyltie of the body and blood of Christ our Sauiour, we eate and drinke our owne damnation, not consyderyng the Lordes body, we kindle Gods wrath against vs, we prouoke him to plague vs with diuers diseases, and sundry kyndes of death. Therfore if any of you be a blasphemer of God, an hinderer or slaunderer of his woorde, an adulterer, or be in malice or enuie, or in any other grieuous crime, bewaile your sinnes, and come not to this holy table, lest after the taking of that holy Sacrament, the deuil enter into you, as he entred into Iudas, and fyll you full of al

iniqui-

iniquities, and bring you to destruction both of body and soule. Iudge therfore your selues (brethren) that ye be not iudged of the Lorde. Repent you truely for your sinnes past. Haue a lively and stedfast fayth in Christe our sauiour. Amende your lyues, and be in perfect charitie with al men, so shal ye be meete partakers of those holy mysteries. And aboue al thinges, ye must geue most humble and harty thanks to God the father, the sonne, and the holy ghost, for the redemption of the worlde, by the death and passion of our Sauiour Christe, both GOD and man, who did humble him selfe euen to the death vpō the crosse for vs miserable sinners, which lay in darknesse and shadowe of death, that he myght make vs the chyldren of GOD, and exalt vs to euerlasting lyfe. And to the ende that we shoulde al way remember the exceeding great loue of our maister and only Sauiour Iesus Christ, thus dying for vs, and the innumerable benefites (which by his pretious bloodshedding) he hath obteyned to vs, he hath instituted and ordeyned holy mysteries, as pledges of his loue, and continuall remembraunce of his death, to our great and endelesse comfort. To him therefore with the father and the holy ghost, let vs geue (as we are most bounden) continual thanks, submitting our selues wholly to his holy wil and pleasure, and studying to serue him in true holinesse and righteousnesse al the dayes of our lyfe. Amen.

¶ Then shall the Priest say to them that come to receiue the holy Communion.

You

YOu that do truely and earnestly repent you of your sinnes, and be in loue and charitie with your neyghbours, and intende to leade a newe lyfe, folowing the commaundementes of GOD, and walkyng from henceforth in his holy wayes: Drawe neare, and take this holy Sacrament to your comfort, make your humble confession to almightie GOD, before this congregation here geathered togeather in his holy name, meekely kneelyng vpon your knees.

THen shal this generall confession be made, in the name of al those that are mynded to receyue the holy communion, eyther by one of them, or els by one of the Ministers, or by the Priest hym selfe, al kneelyng humbly vpon their knees.

minist. of Lincol. Diocs. yeerl. 1. yere 75.

ALmyghtie God, father of our Lorde Jesus Christe, maker of al thynges, iudge of all men, we knowledge and bewayle our manyfolde sinnes and wickednesse, which we from tyme to time most greeuously haue cõmitted, by thought, word, and deede, against thy diuine maiestie, prouoking most iustly thy wrath and indignation against vs: we do earnestly repent, & be hartyly sory for these our misdoings, the remẽbrance of them is greuous vnto vs, the burden of them is intollerable: haue mercy vpon vs, haue mercy vpon vs most mercifull father, for thy sonne our lord Jesus Christes sake, forgeue vs al that is past, & graunt that we may euer hereafter serue and please thee in newnesse of lyfe,

lyfe, to the honour and glory of thy name, through Jesus Christe our Lorde. Amen.

Then shal the Priest or the Byshop, being present, stand vp, and turning him selfe to the people, say thus.

ALmighty God, our heauenly father, who of his great mercy hath promised forgeuenesse of sinnes to al them whiche with hartie repentance and true fayth turne vnto hym, haue mercy vpon you, pardon and deliuer you from al your sinnes, confyrme and strengthe you in all goodnesse, and bryng you to euerlastyng lyfe, through Jesus Christe our Lorde. Amen.

Then shal the Priest also say.

¶ Heare what comfortable wordes our Sauiour Christe sayth to all that truely turne vnto hym. Come vnto me all that trauayle and be heauie laden, and I shall refreshe you: So GOD loued the worlde, that he gaue his only begotten sonne, to the ende that all that beleeue in hym, should not perishe, but haue lyfe euerlastyng.

¶ Heare also what saint Paul sayth. This is a true saying, and woorthie of all men to be receyued, that Jesus Christ came into the worlde to saue sinners.

¶ Heare also what saint John sayth. If any man sinne, we haue an Aduocate with the father, Jesus Christ the righteous, and he is the propiciation for our sinnes.

After the whiche, the Priest shall proceede, saying.

Lyft vp your hartes.

Answeare.

we lyft them vp vnto the Lorde.

Prieſt.

Let vs geue thankes vnto our Lorde God.

Anſweare.

It is meete and ryght ſo to doo.

Prieſt.

It is very meete, right, and our bounden duetie, that we ſhould at al times, and in al places geue thankes vnto thee, O Lord, holy father, almighty, euerlaſting God.

Here ſhall folowe the proper preface, accordyng to the tyme, if there be any ſpecially appointed. Or els immediatly ſhal folowe: Therefore with angels. &c.

Proper Prefaces.

Vpon Chriſtmas day, and ſeuen dayes after.

BEcauſe thou didſt geue Jeſus Chriſte thine onely ſonne to be borne as this day for vs, who by the operation of the holy ghoſt, was made very man, of the ſubſtance of the virgin Marie his mother, and that without ſpot of ſinne, to make vs cleane from all ſinne. Therfore with angels, &c.

Vpon Faſter day, and ſeuen dayes after.

BVt cheefely are we bounde to prayſe thee for the glorious reſurrection of thy ſonne Jeſus Chriſte our Lorde, for he is the very Paſcall Lambe whiche was offered for vs, and hath taken away the ſinne of the worlde, who by his death, hath deſtroyed death, and by his ryſyng to lyfe agayne, hath reſtored vnto vs euerlaſting lyfe. Therefore with angels, &c.

Vpon

Vpon the Assention day, and seuen daves after.

THrough thy most deare beloued sonne Jesus Christe our Lorde, who after his most glorious resurrection, manifestly appeared to all his Apostles, and in their sight assended vp into heauen, to prepare a place for vs, that where he is, thither might we also assende, & raigne with him in glory. Therfore with angels and Archangels. &c.

Vpon Whitsunday, and sixe dayes after.

THrough Jesus Christe our Lorde, accordyng to whose most true promise, the holy ghost came downe this day from heauen with a suddaine great sounde, as it had been a myghtie winde, in the likenesse of fyerie tongues, lyghtyng vppon the Apostles, to teache them, and to leade them to al trueth, geuing them both the gyft of diuers languages, and also boldnesse with feruent zeale constantly to preache the Gospell vnto al nations, whereby we are brought out of darkenesse and errour, into the cleare light & true knoweledge of thee, and of thy sonne Jesus Christe. Therefore with angels and Archangels. &c.

Vpon the feast of Trinitie only.

IT is verye meete, ryght, and our bounden duetie, that we shoulde at all tymes, and in all places, geue thankes to thee, O Lorde, almyghtie and euerlastyng God, whiche art one GOD, one Lord, not one onely person, but three persons in one substaunce. For that whiche we beleeue of the glory of the father, the

same we beleeue of the sonne, and of the holy ghost, without any difference or inequalitie: therfore with angels. &c.

After whiche prefaces, shal folowe immediatly.

Therefore with angels and archangels, and with all the company of heauen, we laude and magnifie thy glorious name, euermore prayfyng thee, and faying, Holy, holy, holy, Lorde God of hostes. Heauen and earth are full of thy glory. Glory be to thee, O Lorde most high.

Attribuitur Sixto: Platin: in Sixto 1. 325. lib. 25.

Then shal the priest, kneelyng downe at Gods boorde, say in the name of al them that shal receiue the Communion this prayer folowing.

WE do not presume to come to this thy Table (O mercifull Lorde) trustyng in our owne ryghteousnesse, but in thy manifold and great mercyes, we be not woorthy so muche as to gather vp the crumbes vnder thy Table: But thou art the same Lorde, whose propertie is alwayes to haue mercy: Graunt vs therefore (gratious Lorde) so to eate the fleshe of thy deare sonne Jesus Christe, and to drynke his blood, that our sinfull bodyes may be made cleane by his body, and our soules washed through his most pretious blood, and that we may euermore dwel in hym, and he in vs. Amen.

Then the priest standing vp, shal say as foloweth.

ALmightie God our heauenly father, whiche of thy tender mercie dyddest geue thyne only sonne Jesus Christ, to suffer death vpon the crosse for our redemption, who made there by his one oblation of him selfe once offered,

red, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole worlde, and did institute, and in his holy gospel commaund vs to continue a perpetual memorie of that his precious death vntyl his comming agayne. Heare vs O merciful father, we beseech thee, and graunt that we receiuing these thy creatures of bread and wine, accordyng to thy sonne our Sauiour Jesus Christes holy institution, in remembraunce of his death and passion, may be partakers of his most blessed body & blood: who in the same night that he was betrayed, tooke bread, & when he had geuen thankes, he brake it, & gaue it to his disciples, saying, Take, eate, this is my body whiche is geuen for you, doo this in remembrance of me. Likewyse after supper, he tooke the cuppe, and when he had geuen thankes, he gaue it to them, saying, Drinke ye al of this, for this is my blood of the newe Testament, whiche is shedde for you and for many, for remission of sinnes, do this, as oft as ye shal drinke it, in remembrance of me.

Then shal the Minister fyrst receiue the Communion in both kindes himselfe, and next delyuer it to other Ministers, if any be there present (that they may helpe the cheefe Minister) and after to the people in their handes, kneelyng. And when he deliuereth the bread, he shal say.

minist. ad 2nicæ Diæcs. part. 2. p. 1. 30. 53. 54.

The body of our Lorde Jesus Christe, which was geuen for thee, preserue thy body and soule into euerlastyng lyfe: and take, and eate this in remembrance that Christe dyed for thee, and feede on hym in thy hart by fayth, with thankesgeuyng.

Meq; apud Carthaginem cayerit, vt hymni ad Altare dicerentur, de libro Psalmor, siue ante oblationē siue cū distribueretur populo, qd fuisset oblatū. Retract: lib: 2: cap: 11.

And the Minister that delyuereth the cup, shal say.

The blood of our Lorde Jesus Christe, whiche was shed for thee, preserue thy body and soule into euerlastyng lyfe, and drynke this in remembraunce that Christes blood was shed for thee, and be thankful.

Then shall the Priest say the Lordes prayer, the people repeatyng after hym euery petition.

After shalbe sayde as foloweth.

O Lorde and heauenly father, we thy humble seruantes entirely desyre thy fatherly goodnesse, mercifullye to accept this our sacrifice of prayse & thankes geuing, most humbly beseechyng thee to graunt, that by the merites and death of thy sonne Jesus Christe, and through fayth in his blood, we and al thy whole Churche may obteine remission of our sinnes, and all other benefites of his passion. And here we offer and present vnto thee, O Lorde, our selues, our soules and bodies, to be a reasonable, holy, and lyuely sacrifice vnto thee, humbly beseechyng thee, that all we whiche be partakers of this holy Communion, may be fulfylled with thy grace and heauenly benediction. And although we be vnwoorthy through our manifolde sinnes, to offer vnto thee any sacrifice: yet we beseeche thee to accept this our bounden duetie and seruice, not weighing our merites, but pardoning our offences, thorowe Jesus Christe our Lorde, by whom, and with whom, in the vnitie of the holy ghost, al honour and glory be to thee, O father almyghty, worlde without ende. Amen.

Or

Or this.

ALmightie and euerliuing God, we moste hartily thanke thee, for that thou doest vouchsafe to feede vs, whiche haue duely receyued these holy mysteries, with the spirituall foode of the most pretious bodye and blood of thy sonne our sauiour Jesus Christe, and doest assure vs therof by thy fauour and goodnesse toward vs, and that we be very members incorporate in thy mystical body, whiche is the blessed company of al faythful people, and be also heyres through hope of thy euerlastyng kingdome, by the merites of the most pretious death and passion of thy deare sonne: we nowe most humbly beseech thee, O heauenly father, so to assist vs with thy grace, that we may continue in that holy felowshyp, and doo all suche good woorkes as thou hast prepared for vs to walke in, through Jesus Christe our Lord, to whom with thee and the holy ghost, be all honour and glorie, worlde without ende. Amen.

Then shal be sayde or song.

GLory be to God on hygh. And in earth peace, good wyll towardes men. We prayse thee, we blesse thee, we worship thee, we glorifie thee, we geue thankes to thee for thy great glory, O Lorde God heauenly kyng, God the father almyghtie, O Lorde the onely begottten sonne Jesus Christe, O

Lorde God, Lambe of God, sonne of the father, that takest away the sinnes of the worlde, haue mercy vpon vs: Thou that takest away the sinnes of the worlde, haue mercy vpon vs: Thou that takest away the sinnes of the worlde, receiue our prayer: Thou that sittest at the ryght hand of God the father, haue mercie vpon vs, for thou only art holy, thou only art the Lorde, thou only (O Christe) with the holy ghost, art most hygh in the glory of God the father. Amen.

Then the Priest or the Byshop, if he be present, shal let them depart with this blessing.

THe peace of God, whiche passeth all vnderstandyng, kepe your hartes & mindes in the knowledge and loue of God, and of his sonne Iesus Christe our Lorde, and the blessing of God almightie, the father, the sonne, & the holy ghost, be among you, and remayne with you alwayes, Amen.

Collectes to be sayd after the offertorie, when there is no Communion, euery such day one. And the same may be sayde also as often as occasion shall serue, after the Collectes eyther of Mornyng and Euenyng prayer, Communion, or Letanie, by the discretion of the Minister.

ASsist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruauntes toward the attainment of euerlastyng saluation, that among all the chanses and chaunces of this mortal life, they may euer be defended by thy most gratious and redy helpe, through Christe our Lorde. Amen.

Dal-

Almightie Lorde & euerliuyng God, vouchsafe, we beseeche thee, to direct, sanctifie, & gouerne both our hartes & bodyes in the wayes of thy lawes, and in the workes of thy commaundementes, that through thy moste mightie protection, both here and euer, we may be preserued in body and soule, through our Lorde and sauiour Jesus Christe. Amen.

Graunt, we beseeche thee, almyghtie GOD, that the woordes whiche we haue hearde this day with our outwarde eares, may through thy grace be so grafted inwardly in our hartes, that they may bryng foorth in vs the fruite of good liuing, to the honour and prayse of thy name, through Jesus Christe our Lorde. Amen.

Preuent vs (O Lorde) in all our doynges, with thy moste gratious fauour, and further vs with thy continual helpe, that in al our workes begun, continued, & ended in thee, we may glorifye thy holy name, and finally by thy mercy obteyne euerlasting lyfe, through Jesus Christe our Lorde. Amen.

Almyghtie god, the fountayne of all wysdome, which knowest our necessities before we aske, and our ignorance in askyng, we beseeche thee to haue compassion vppon our infirmities, and those thinges whiche for our vnworthynesse we dare not, and for our blindnesse we can not aske, vouchsafe to geue vs for the worthy-

woorthynesse of thy sonne Jesus Christe our Lorde. Amen.

Almightie God, which hast promised to heare the petitions of them that aske in thy sonnes name: we beseche thee mercifullye to enclyne thyne eares to vs that haue made nowe our prayers and supplications vnto thee, and graunt that those thinges which we haue faythfully asked accordyng to thy wyl, may effectually be obteyned, to the releefe of our necessitie, & to the setting foorth of thy glorye, through Jesus Christe our Lorde. Amen.

Vpon the holy dayes if there be no communion, shalbe sayd al that is appoynted at the communion, vnto the end of the homilie, concluding with the generall prayer for the whole state of Christes church militant here in earth, and one or moe of these Collectes before rehearsed, as occasion shal serue.

And there shalbe no celebration of the Lords supper, except there be a good number to communicate with the priest, according to his discretion.

And if there be not aboue twenty persons in the parish of discretion to receiue the communion: yet there shalbe no communion, except foure or three at the lest communicate with the priest. And in Cathedral & Collegate churches, where be many Priestes and Deacons, they shall all receiue the communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrary.

And to take away the superstition which any person hath or might haue in the bread & wine, it shall suf-

ſuffiſe that the bread be ſuch as is vſuall to be eaten at the table with other meates, but the beſt and pureſt wheate bread that conueniently may be gotten. And if any of the bread or wine remaine, the Curate ſhall haue it to his owne vſe.

The bread and wine for the communion, ſhalbe prouided by the Curate and the Churchwardens, at the charges of the pariſh, and the pariſh ſhalbe diſcharged of ſuch ſummes of money, or other dueties, which hytherto they haue payed for the ſame, by order of their houſes euery Sunday.

And note, that euery pariſhioner ſhal communicate at the leaſt three times in the yeere, of which Eaſter to be one, and ſhal alſo receiue the Sacramentes and other rites, accordyng to the order in this booke appoynted. And yeerely at Eaſter euery pariſhioner ſhal reckon with his Parſon, Vicar, or Curate, or his or their deputie or deputies, and pay to them or hym all eccleſiaſtical dueties, accuſtomably due then and at that tyme to be payde.

The Miniſtration of Baptiſme to be vſed in the Churche.

IT appeareth by auncient wryters, that the Sacrament of Baptiſme in the olde tyme was not commonly miniſtred, but at two times in the yeere: at Eaſter and Whitſuntyde. At which tymes it was openly miniſtred in the preſence of al the congregation. Whiche cuſtome (nowe being growen out of vſe) although it can not for many conſyderations be well reſtored againe, yet it is thought good to folow the ſame as neare as conueniently may be: wherfore the people are to be admoniſhed, that it is moſt conuenient that Baptiſme ſhoulde not be miniſtred but vpon Sundayes, and other holy dayes, when the moſt number of people may come togeather, aſwel for that the congregation there preſent, may teſtifie the receiuyng of them that be newely baptiſed into the number of Chriſtes churche, as alſo becauſe in the Baptiſme of infantes euery man preſent may be put in remembrance of his owne profeſſion made to God in his baptiſme. For which cauſe alſo it is expedient that Baptiſme be miniſtred in the Engliſh tongue. Neuertheleſſe (yf neceſſitie ſo require) chyldren may at al times be baptiſed at home.

VVhen there are children to be baptiſed vppon the ſunday or holy day, the parentes ſhall geue knowledge ouernyght, or in the morning, afore the beginning of morning prayer, to the Curate: & then the Godfathers, and Godmothers, & people, with the chyldren, muſt be redy at the Font, eyther immediatly after the laſt leſſon at morning prayer, or els immediatly after the laſt leſſon at euening praier, as the Curate by his diſcretion ſhall appoynt. And then ſtandyng there, the prieſt shall aſke whether the children be baptiſed, or no. If they aunſwere no: Then shal the Prieſt ſay thus.

Earely beloued, for as muche as all men be conceiued and borne in ſinne, & that our ſauiour Chriſt ſayth, none can enter into the kingdome of God (except he be regenerate and borne a newe of water & the holy ghoſt) I beſeeche you to cal vppon God the father, through our Lord Jeſus Chriſte, that of his bounteous mercy he wyll graunt to theſe children that thyng which by nature they can not haue, that they may be baptiſed with water and the holy ghoſt, and receiued into Chriſtes holy Churche, & be made lyuely members of the ſame.

Then shal the prieſt ſay.

Let vs pray.

Almigh-

ALmyghtie and euerlastyng GOD, whiche of thy great mercie diddest saue Noe & his familie in the Arke from perishyng by water, and also diddest safely leade the children of Israel thy people through the red sea, figuryng thereby thy holy baptisme: and by the baptisme of thy welbeloued sonne Jesus Christe, dydst sanctifie the flood Jordane, and all other waters, to the mysticall washyng away of sinne: We beseeche thee for thy infinite mercies, that thou wylt mercifully loke vpon these chyldren, sanctifie them, and washe them with thy holy ghost, that they being deliuered from thy wrath, may be receiued into the Arke of Christes church, and being stedfast in fayth, ioyful through hope, and rooted in charitie, may so passe the waues of this troublesome worlde, that finally they may come to the lande of euerlasting life, there to raigne with thee world without ende, through Jesus Christe our Lorde. Amen.

vid. Sathivi. de eccles. cay. S. fol. 15. A.

ALmighty and immortal God, the aide of al that neede, the helper of all that flee to thee for succour, the life of them that beleue, & the resurrection of the dead: We cal vpon thee for these infantes, that they cõming to thy holy baptisme, may receiue remission of their sinnes by spirituall regeneration. Receiue them (O Lorde) as thou hast promised by thy welbeloued sonne, saying, Aske, & you shal haue, seeke, and you shal fynd, knocke, and it shalbe opened vnto you. So geue nowe vnto vs that aske. Let vs that seeke, fynd. Open the gate vnto vs that knocke, that these infantes may enioy the euerlasting benediction of thy heauenly washyng, and may come to the eternal kingdome, which thou hast promised by Christe our Lorde. Amen.

Then

Then ſhall the Prieſte ſay, Heare the woordes of the Goſpell wrytten by Saint Marke in the tenth Chapter.

AT a certayne tyme they brought chyldren vnto Chryſte, that he ſhoulde touche them, and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed, and ſayde vnto them, Suffer litle chyldren to come vnto me, and forbid them not, for to ſuch belongeth the kingdome of God. Verily I ſay vnto you, whoſoeuer doth not receiue the kingdome of God as a litle chylde, he ſhal not enter therein. And when he had taken them vp in his armes, he put his handes vppon them, and bleſſed them. Mark. x.

After the Goſpell is read, the Miniſter ſhall make this breefe exhortation vppon the woordes of the Goſpel.

EBrendes, you heare in this Goſpell the woordes of our Sauiour Chriſt, that he commaunded the chyldren to be brought vnto hym: howe he blamed thoſe that woulde haue kept them from hym: howe he exhorted all men to folowe their innocencie. Ye perceyue howe by his outwarde geſture and deede, he declared his good wyll towarde them. For he imbraced them in his armes, he layde his handes vpon them, and bleſſed them: doubt ye not therefore, but earneſtly beleeue, that he wyll likewyſe fauourably receiue theſe preſent infantes, that he wyll embrace them with the armes of his mercie, that he wyll geue vnto them the bleſſing of eternal lyfe, and make them partakers of his euerlaſtyng kyng-

kingdome. Wherefore we being thus perſwaded of the good wyll of our heauenly father towarde theſe infantes, declared by his ſonne Jeſus Chriſte, and nothyng doubting but that he fauourably alloweth this charitable woorke of ours, in bryngyng theſe children to his holy baptiſme: let vs faythfully and deuoutly geue thankes vnto him, and ſay.

ALmyghtie and euerlaſting God, heauenly father, we geue thee hum̃ble thankes, that thou haſt vouchſafed to call vs to the knowledge of thy grace & faith in thee: encreaſe this knowledge, and confyrme this faith in vs euermore: Geue thy holy ſpirite to theſe infantes, that they may be borne agayne, and be made heyres of euerlaſtyng ſaluation, through our Lorde Jeſus Chriſt, who liueth and raigneth with thee and the holy ſpirite, nowe and for euer. Amen.

Then the Prieſt ſhall ſpeake vnto the Godfathers and Godmothers on this wyſe.

WElbeloued freendes, ye haue brought theſe chyldren here to be baptiſed, ye haue prayed that our Lorde Jeſus Chriſte woulde vouchſafe to receiue them, to lay his handes vppon them, to bleſſe them, to releaſe them of their ſinnes, to geue them the kingdome of heauen, and euerlaſtyng lyfe: ye haue hearde alſo that our Lord Jeſus Chriſt hath promiſed in his Goſpell, to graunt all theſe thinges that ye haue prayed for: whiche promiſe he for his part wyll moſt ſurely keepe, and perfourme. Wherefore, after this promiſe made by Chriſte, theſe infantes muſt alſo faythfully for their partes, promyſe

by

by you, that be theyr ſuerties, that they wyll forſake the deuyll and al his woorkes, and conſtantly beleeue Gods holy woorde, and obediently keepe his commaundementes. *Ministr. of Lincol. Dioces. part. 1. pag. 71.*

¶ Then ſhall the Prieſt demaunde of the Godfathers and Godmothers theſe queſtions folowyng.

Doeſt thou forſake the deuyl and all his woorkes, the vayne pompe and glory of the worlde, with all couetous deſyres of the ſame, the carnall deſyres of the fleſhe, ſo that thou wylt not folowe nor be led by them?

Anſweare.

I forſake them all.

Miniſter.

Doeſt thou beleeue in God the father almyghtie, maker of heauen and earth? And in Jeſus Chriſte his only begotten ſonne our Lord: and that he was conceiued by the holy ghoſt, borne of the virgin Marie: that he ſuffered vnder Pontius Pilate, was crucifyed, dead, and buried: that he went downe into hel, and alſo dyd ryſe agayne the thyrde day: that he aſſended into heauen, and ſitteth at the ryght hande of GOD the father almyghtie, and from thence ſhall come agayne at the ende of the worlde to iudge the quicke and the dead? And doeſt thou beleeue in the holy ghoſt, the holy Catholique Churche, the communion of ſaintes, the remiſſion of ſinnes, the reſurrection of the fleſhe, and euerlaſtyng lyfe after death? *Bimnal. Coul. part. pag. 195.*

Anſweare.

All this I ſtedfaſtly beleeue.

Miniſter.

Wylt thou be baptiſed in this fayth?

Anſweare.

That is my desyre.

Then shall the Priest say.

Mercifull GOD, graunt that the olde Adam in these chyldren may be so buried, that the newe man may be rayled vp in them, Amen.

Graunt that all carnall affections may dye in them, and that al thyngs belonging to the spirite, may lyue & growe in them, Amen.

Graunt that they may haue power and strength to haue victorie, and to triumph agaynst the deuyl, the worlde, and the flesh, Amen.

Graunt that who so euer is heere dedicated to thee by our office & ministerie, may also be endued with heauenly vertues, and euerlastyngly rewarded, thorowe thy mercy, O blessed Lord God, who doest lyue and gouerne al thyngs world without ende, Amen.

Almightie euerliuing GOD, whose most dearely beloued sonne Jesus Christe, for the forgeuenesse of our sinnes, did shedde out of his most precious syde, both water and blood, & gaue commaundement to his disciples, that they should goe teach all nations, and baptise them in the name of the father, the sonne, and of the holy ghost: Regarde, we beseeche thee, the supplications of thy congregation, and graunt that al thy seruantes which shalbe baptised in this water, may receyue the fulnesse of thy grace, & euer remayne in the number of thy faythful & elect chyldren, through Jesus Christe our Lorde, Amen.

Then

Then the Prieſt ſhall take the chylde in his handes, and aske the name, and naming the chylde, ſhall dyp it in the water, ſo it be diſcretely and warely done, ſaying.

N. I baptiſe thee in the name of the father, and of the ſonne, and of the holy ghoſt, Amen.

And if the chylde be weake, it ſhall ſuffice to powre water vpon it, ſaying the foreſayde wordes.

N. I baptiſe thee in the name of the father, and of the ſonne, and of the holy ghoſt, Amen.

Then the Prieſt ſhall make a croſſe vppon the chyldes forehead, ſaying.

x. minist. of Lincol. diocess. part. 1. pag. 29. 37. 40. 55.

WE receyue this chyld into the congregation of Chriſtes flocke, and doo ſigne hym with the ſigne of the croſſe, in token that hereafter he ſhall not be aſhamed to confeſſe the fayth of Chriſte crucified, and manfully to fight vnder his banner, agaynſt ſinne, the worlde, and the deuyl, and to continue Chriſtes faythfull ſouldier and ſeruaunt vnto his lyues ende, Amen.

Then ſhal the Prieſt ſay.

SEyng now dearely beloued brethren, that theſe children be regenerate and grafted into the body of Chriſtes congregation, let vs geue thankes vnto God for theſe benefites, and with one accorde make our prayers vnto almightie GOD, that they may leade the reſt of theyr lyfe accordyng to this beginning.

vide. Zanch. Sup. ad Synat. Argent. Miſſal pag. 55.

Then ſhalbe ſayd.

Our father which art in heauen. &c.

Then shall the Priest say.

WE yeelde thee hartie thankes, most mercifull father, that it hath pleased thee to regenerate this infant with thy holy spirite, to receyue hym for thyne owne chylde by adoption, and to incorporate hym into thy holye congregation. And humbly we beseeche thee to graunt, that he being dead vnto sinne, and liuyng vnto ryghteousnesse, and being buried with Christe in his death, may crucifie the olde man, and vtterly abolishe the whole body of synne, that as he is made partaker of the death of thy sonne, so he may be partaker of his resurrection: so that finally with the residue of thy holy congregation, he may be inheritour of thine euerlasting kingdome, through Christ our Lorde, Amen.

At the last ende, the Priest callyng the Godfathers and Godmothers togeather, shal say this short exhortation folowing.

FOrasmuche as these chyldren haue promised by you to forsake the deuyll and all his workes, to beleeue in God, and to serue hym: you must remember that it is your partes and dueties to see that these infantes be taught, so soone as they shalbe able to learne, what a solemne vowe, promise, and profession they haue made by you: and that they may knowe these thinges the better, ye shal cal vpon them to heare Sermons: and cheefely ye shall prouide that they may learne the Creede, the Lordes prayer, and the ten Commaundements in the Englyshe

liſhe tongue, and all other thyngs which a Chriſtian man ought to know & beleeue, to his ſoules health: and that theſe children may be vertuously brought vp, to leade a godly & a Chriſtian lyfe, remembryng alwayes that baptiſme doeth repreſent vnto vs our profeſſion, which is, to folowe the example of our ſauiour Chriſt, and to be made lyke vnto hym: that as he dyed and roſe agayne for vs, ſo ſhoulde we which are baptiſed, dye from ſinne, and ryſe agayne vnto ryghteouſneſſe, continually mortifiyng all our euyll and corrupt affections, and dayly proceeding in all vertue and godlineſſe of lyuyng.

The Miniſter ſhall commaund that the children be brought to the Byſhop, to be confirmed of him, ſo ſoone as they can ſay in their vulgare tongue the articles of the fayth, the Lords prayer, and the tenne Commaundements, and be further inſtructed in the Catechiſme ſet foorth for that purpoſe, accordyng as it is there expreſſed.

¶ *Of them that be baptiſed in priuate* houſes in time of neceſſitie.

THE Paſtours and Curates ſhall often admoniſhe the people, that they deferre not the Baptiſme of infantes any longer then the Sunday, or other holy day next after the childe be borne, vnleſſe vppon a great and reaſonable cauſe declared to the Curate, & by him approued.

And alſo they ſhal warne them, that without great cauſe and neceſſitie, they baptiſe not children at

home in their houſes. And when great neede shal compel them ſo to doo, that then they miniſter it on this fashion.

Fyrſt, let them that be preſent call vpon God for his grace, & ſay the Lords prayer, if the tyme wyl ſuffer: & then one of them shall name the chylde, and dip him in the water, or powre water vpon him, ſaying theſe wordes.

+ Apoſt. conſt. lib. 3. cap. 9. Binni. t. conc. tom. 1. pag. 61.

N. I baptiſe thee in the name of the father, and of the ſonne, and of the holy ghoſt. Amen.

And let them not doubt, but that the childe ſo baptiſed, is lawfully and ſufficiently baptiſed, and ought not to be baptiſed againe in the Churche. But yet neuertheleſſe, if the childe which is after this ſort baptiſed, doo afterwarde liue, it is expedient that he be brought into the Churche, to the intent the Prieſt may examine, and trye whether the childe be lawfully baptiſed or no. And if thoſe that bring anye childe to the Church, doo anſweare that he is alredy baptiſed: then shall the Prieſt examine them further.

By whom the chylde was baptiſed?
Who was preſent when the childe was baptiſed?
Whether they called vpon God for grace and ſuccour in that neceſſitie?
With what thyng, or what matter they did baptiſe the childe?
With what woordes the childe was baptiſed?
Whether they thinke the chyld to be lawfully and perfectly baptiſed?

And if the Miniſter shall prooue by the anſweares of ſuche as brought the childe, that all thinges were done as they ought to be: then shall he not chriſten the childe agayne, but shal receiue him as one of the flocke of the true Chriſtian people, ſaying thus.

I certifie

I Certifie you, that in this case ye haue done well, & accordyng vnto due order, concernyng the baptising of this chylde, which beyng borne in originall sinne, & in the wrath of God, is nowe by the lauer of regeneration in baptisme, receyued into the number of the chyldren of God, and heires of euerlastyng lyfe: For our Lorde Jesus Christ doeth not denie his grace and mercy vnto such infants, but most louingly dooth cal them vnto him, as the holy Gospel dooth witnesse to our comfort, on this wyse.

minist. of Initiat. diuis. part 1. pag. 27.

AT a certayne tyme they brought chyldren vnto Christe, that he shoulde touche them, and his disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, & said vnto them, Suffer litle chyldren to come vnto me, and forbyd them not, for to suche belongeth the kyngdome of GOD. Verily I say vnto you, whosoeuer doth not receiue the kingdome of GOD as a litle childe, he shal not enter therein. And when he had taken them vp in his armes, he put his handes vpon them, and blessed them. Mark. x.

After the Gospel is read, the Minister shall make this exhortation vpon the wordes of the Gospel.

FReendes, you heare in this Goſpell the woordes of our Sauiour Chriſt, that he commaunded the chyldren to be brought vnto hym: howe he blamed thoſe that woulde haue kept them from hym: howe he exhorted all men to folowe their innocencie. Ye perceyue howe by his outwarde geſture and deede, he declared his good wyll towarde them. For he imbraced them in his armes, he layde his handes vpon them, and bleſſed them: doubt ye not therefore, but earneſtly beleeue, that he hath lykewyſe fauourably receiued this preſent infant, that he hath imbraced hym with the armes of his mercie, that he hath geuen vnto hym the bleſſing of eternal lyfe, and made hym partaker of his euerlaſtyng kyngdome. Wherefore we being thus perſwaded of the good wyl of our heauenly father, declared by his ſonne Jeſus Chriſt toward this infant: let vs faythfully and deuoutly geue thankes vnto hym, and ſay the prayer which the Lorde hym ſelfe taught, and in declaration of our faith, let vs reſite the articles conteyned in our Creede.

Here the Miniſter with the Godfathers and Godmothers, ſhal ſay.

Our father whiche art in heauen. &c.

Then shal the prieſt demaund the name of the child, whiche being by the Godfathers & Godmothers pronounced, the Miniſter shal ſay.

Doeſt thou in the name of this childe forſake the deuyll and all his woorkes, the vayne pompe and glory of the world, with al the couetous deſyres

of the same, the carnall desyres of the flesh, and not to folowe and be led by them?

Answere.

I forsake them all.

Minister.

Doest thou in the name of this childe professe this fayth, to beleeue in God the father almyghtie, maker of heauen and earth? And in Jesus Christe his onely begotten sonne our Lorde: and that he was conceiued by the holye ghost, borne of the Virgin Marie: that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hel, and also dyd ryse agayne the thyrde day: that he assended into heauen, and sitteth at the ryght hande of God the father almightie, and from thence he shal come agayne at the ende of the worlde to iudge the quicke and the dead? And do you in his name beleue in the holy ghost, the holy Catholique Churche, the communion of saintes, the remission of sinnes, resurrection, and euerlastyng life after death?

Answere.

All this I stedfastly beleeue.

Let vs pray.

Almyghtie and euerlastyng GOD, heauenly father, we geue thee humble thankes, for that thou hast vouchsafed to call vs to the knowledge of thy grace and fayth in thee: encrease this knowledge, and confirme this fayth in vs euermore, geue thy holy spirite to this infant, that he being borne againe, and beyng made heyre of euerlasting saluation, through our Lord Jesus Christe, may continue thy seruant, and attayne thy promise, through the same our lord Jesus Christ thy

thy ſonne: who liueth and raigneth with thee in the vnitie of the ſame holy ſpirite euerlaſtyngly, Amen.

Then ſhall the Miniſter make this exhortation to the Godfathers and Godmothers.

FOraſmuche as this chylde hath promiſed by you to forſake the deuyl and all his workes, to beleue in God, and to ſerue hym: you muſt remember that it is your part and duetie to ſee that this infant be taught, ſo ſoone as he ſhalbe able, to learne what a ſolemne bowe, promiſe, and profeſſion he hath made by you: & that he may knowe theſe thynges the better, ye ſhall call vpon hym to heare Sermons: and cheefely ye ſhall prouide that he may learne the Creede, the Lordes prayer, & the ten Commaundements in the englyſhe tongue, and al other things which a Chriſtian man ought to know & beleeue, to his ſoules health: and that this chylde may be vertuouſly brought vp, ſo leade a godly and chriſtian lyfe, remembryng alway that baptiſme doth repreſent vnto vs our profeſſion, which is, to folow the example of our ſauiour Chriſt, and be made lyke vnto him: that as he died and roſe agayne for vs, ſo ſhoulde we which are baptiſed, dye from ſinne, and riſe againe vnto righteouſneſſe, continually mortifying al our euyll and corrupt affections, and dayly proceedyng in al vertue, and godlines of liuyng.

¶ And ſo forth as in publique Baptiſme.

But if they which bryng the infants to the Church, do make an vncertayne anſweare to the prieſtes queſtions, & ſay that they can not tel what they thought,

dyd,

did, or ſayd, in that great feare and trouble of minde, as often times it chaunceth: the let the prieſt baptiſe him in fourme aboue wrytten, concernyng publique baptiſme, ſauyng that at the dipping the child in the font, he ſhal vſe this fourme of woordes,

If thou be not baptiſed alredy. N. I baptiſe thee in the name of the father, and of the ſonne, and of the holy ghoſt, Amen.

Confyrmation,

wherein is conteyned a Catechiſme for chyldren.

vide Dionis. Canc. part. 1. pag. 141.

TO the ende that confyrmation may be miniſtred, to the more edifying of ſuch as ſhal receiue it (according vnto Saint Paules doctrine, who teacheth that all thinges ſhould be done in the Church to the edificatiō of the ſame) it is thought good that none hereafter ſhal be confirmed, but ſuch as can ſay in their mother tongue, the articles of the fayth, the Lordes prayer, and the tenne Commaundementes, and can alſo anſweare to ſuch queſtions of this ſhort catechiſme, as the Biſhop (or ſuch as he ſhal appoint) ſhal by his diſcretion appoſe them in. And this order is moſt conuenient to be obſerued for diuers conſyderations.

First,

First, because that when children come to the yeres of discretion, & haue learned what their Godfathers & Godmothers promised for them in Baptisme, they may then them selues with their owne mouth, and with their owne consent, openly before the Church ratifie & confirme the same, and also promise that by the grace of god, they wil euermore endeuour them selues, faithfully to obserue and keepe suche thinges as they by their owne mouth & confession haue assented vnto.

Secondly, for asmuch as confirmation is ministred to them that be baptised, that by impositiō of hands and prayer, they may receiue strength and defence against all temptations to sinne, and the assaultes of the worlde and the deuill: it is most meete to be ministred when children come to that age, that partely by the frayltie of their owne flesshe, partly by the assaultes of the world and the deuyl, they begin to be in daunger to fall into sundry kindes of sinne.

minist. of Lincol. diocs. part. 2. fol. 72.

Thirdly, for that it is agreeable with the vsage of the Church in times past, whereby it was ordeined that confirmation shoulde be ministred to them that were of perfect age, that they being instructed in Christes religion, should openly professe their owne fayth, and promise to be obedient vnto the wyll of GOD.

And that no man shall thinke that any detriment shal come to chyldren by deferryng of their Confirmation, he shall knowe for truth, that it is certayne by Gods worde, that children being baptised, haue all thinges necessarie for their saluation, and be vndoubtedly saued.

minist. of Lincol. diocs. part. 2. fol. 72.

A Catechisme.

That is to say, An instruction to be learned of euery chylde before he be brought to be confyrmed of the Byshop.

Question.

What is your name?

Answere.

N. or M.

Question.

Who gaue you this name?

Answere.

My Godfathers and Godmothers in my baptisme, wherin I was made a member of Christ, the chylde of God, and an inheritour of the kingdome of heauen.

Question.

What dyd your Godfathers and Godmothers then for you?

Answere.

They dyd promise and bowe three thinges in my name. Fyrst, that I shoulde forsake the deuyl and all his workes, and pompes, the vanities of the wicked worlde, and al the sinful lustes of the flesshe. Secondly, that I shoulde beleeue al the articles of the Christian fayth. And thyrdly, that I shoulde keepe Gods holy wyl and commaundementes, and walke in the same all the dayes of my lyfe.

Question.

Doest thou not thinke that thou art bounde to beleeue, and to do as they haue promised for thee?

Answere.

Yes verily. And by Gods helpe so I wyll. And I hartily

hartyly thanke our heauenly father, that he hath called me to this state of saluation, through Jesus Christe our sauiour. And I pray GOD to geue me his grace that I may continue in the same vnto my lyues ende.

Question.

Rehearse the articles of thy beleefe.

Answere.

Beleeue in GOD the father almyghtie, maker of heauen and earth. And in Jesus Christe his only sonne our Lorde, which was conceiued by the holy ghost, borne of the virgin Mary. Suffered vnder Ponce Pilate, was crucified, dead, and buryed, he descended into hell. The thyrd day he rose againe from the dead. He assended into heauen, and sitteth at the right hand of God the father almightie. From thence he shall come to iudge the quicke & the dead. I beleeue in the holy ghost. The holy Catholique Church. The communion of Saintes. The forgeuenesse of sinnes. The resurrection of the body, and the lyfe euerlastyng. Amen.

Amand: polan. thes. part. 2. pag. 183. etc.

Question.

What doest thou cheefely learne in these articles of thy beleefe?

Answere.

First, I learne to beleeue in God the father, who hath made me, and all the worlde.

Secondly, in God the sonne, who hath redeemed me, and all mankinde.

Thirdly, in God the holy ghost, who sanctifieth me, and all the elect people of God.

Question.

You sayd that your Godfathers and Godmothers

dyd

did promise for you that you should keepe Gods commaundementes Tel me howe many there be?

Answeare.

Tenne.

Question.

Whiche be they?

Answeare.

THe same whiche God spake in the .xx. Chapter of Exodus, saying, I am the Lorde thy GOD whiche haue brought thee out of the lande of Egypt, out of the house of bondage.

i. Thou shalt haue none other Gods but me.

ii. Thou shalt not make to thee selfe anye grauen image, nor the likenesse of any thing that is in heauen aboue, nor in the earth beneath, nor in the water vnder the earth. Thou shalt not howe downe to them, nor worship them: For I the Lord thy God am a ielous God, & visite the sinnes of the fathers vpon the chyldren, vnto the thyrde and fourth generation of them that hate me, and shewe mercy vnto thousandes in them that loue me, and keepe my commaundementes.

iii. Thou shalt not take the name of the Lorde thy GOD in vayne: For the Lorde wyll not holde hym gyltlesse that taketh his name in vayne.

iiii. Remember that thou kepe holy the Sabboth day. Sixe dayes shalt thou labour, and doo all that thou hast to do, but the seuenth day is the Sabboth of the Lorde thy God. In it thou shalt do no maner of worke, thou, and thy sonne, and thy daughter, thy man seruaunt, and thy mayde seruaunt, thy cattel, and the stranger that is within thy gates: For in syxe dayes the Lorde made heauen and earth,

the

the sea, and al that in them is, and rested the seuenth day, wherfore the Lorde blessed the seuenth day, and halowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the land which the Lorde thy God geueth thee.

vi. Thou shalt do no murder.

vii. Thou shalt not commit adulterie.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnesse agaynst thy neighbour.

x. Thou shalt not couet thy neyghbours house, thou shalt not couet thy neyghbours wyfe, nor his seruant, nor his mayde, nor his Oxe, nor his Asse, nor any thing that is his.

Question.

What doest thou cheefely learne by these commaundementes?

Answere.

I learne two thinges. My duetie towards GOD, and my duetie towardes my neighbour.

Question.

What is thy duetie towardes God?

Answere.

My duetie towardes GOD is, to beleeue in him, to feare hym, and to loue hym with all my hart, with all my mynde, with all my soule, and with all my strength. To worship him. To geue hym thankes. To put my whole trust in him. To call vppon hym. To honour his holy name and his woorde, and to serue him truely all the dayes of my lyfe.

Question.

What is thy duetie towardes thy neighbour?

Answere.

My

My duetie towardes my neyghbour is, to loue hym as mee selfe, and to doo to all men, as I woulde they shoulde doo vnto me, to loue, honour, and succour my father and mother. To honour and obey the Queene and her ministers. To submit mee selfe to al my gouernours, teachers, spirituall Pastours, and maisters. To order mee selfe lowly and reuerently to all my betters. To hurt no body by woorde nor deede. To be true and iust in all my dealyng. To beare no malice nor hatred in my hart. To keepe my handes from pickyng and stealyng, and my tongue from euyll speakyng, lying, and slaunderyng. To keepe my body in temperaunce, soberneſſe, and chastitie. Not to couet nor desyre other mens goodes: but learne and laboure truely to get mine owne lyuyng, and to doo my duetie in that state of lyfe, vnto whiche it shall please GOD to call me.

Question.

My good chylde knowe this, that thou art not able to doo these thynges of thee selfe, nor to walke in the commaundementes of GOD, and to serue him, without his speciall grace, whiche thou must learne at al times to call for by diligent prayer. Let me heare therefore if thou canst say the Lordes prayer.

Answeare.

OVR father whiche art in heauen, halowed be thy name. Thy kyngdome come. Thy wyll be done in earth as it is in heauen. Geue vs this day our dayly bread. And forgeue vs our trespasses, as we forgeue them that trespasse agaynst vs. And leade vs not into temptation. But deliuer vs from euyl. Amen.

Queſtion.

What deſyreſt thou of God in this prayer?

Anſweare.

I deſyre my Lorde God our heauenly father, who is the geuer of all goodneſſe, to ſende his grace vnto me, & to all people, that we may worſhyp him, ſerue him, and obey him as we ought to doo. And I pray vnto God that he wyll ſende vs all thinges that be needeful both for our ſoules and bodyes, and that he wyl be merciful vnto vs, and forgeue vs our ſinnes, and that it wyll pleaſe him to ſaue and defende vs in al dangers ghoſtly and bodyly, and that he wyl kepe vs from al ſinne and wickedneſſe, & from our ghoſtly enimie, and from euerlaſting death. And this I truſt he wyl do of his mercy & goodneſſe, thorow our Lord Jeſus Chriſte. And therfore I ſay, Amen. So be it.

So ſoone as the children can ſay in their mother tongue the Articles of the fayth, the Lordes prayer, and the ten Commaundements, & alſo can anſweare to ſuche queſtions of this ſhorte Catechiſme, as the Byſhop (or ſuche as he ſhall appoynt) ſhall by his diſcretion appoſe them in, then ſhal they be brought to the Byſhop by one that ſhalbe their Godfather, or Godmother, that euery chylde may haue a witneſſe of his confyrmation. And the Byſhop ſhal confyrme them on this wyſe.

Confyrmation.

Our helpe is in the name of the Lorde.

Anſweare.

Whiche hath made both heauen and earth.

Miniſter.

Bleſſed is the name of the Lorde.

Anſweare.

Answeare.

Henceforth worlde without ende.

Minister.

Lorde heare our prayer.

Answeare.

And let our crye come vnto thee.

Let vs pray.

Almightie and euerliuing God, who hast vouchsafed to regenerate these thy seruantes by water and the holy ghost, and hast geuen vnto them forgeuenesse of all their sinnes: strengthen them, we beseche thee (O Lord) with the holy ghost the comforter, & dayly encrease in them thy manifolde gyftes of grace, the spirite of wysedome and vnderstandyng, the spirite of counsel and ghostly strength, the spirite of knowledge and true godlynesse, and fulfyl them (O Lorde) with the spirite of thy holy feare. Amen.

Then the Byshop shall lay his hande vpon euery childe seuerally, saying.

Defende (O Lorde) this chylde with thy heauenly grace, that he may continue thine forever, and dayly encrease in thy holy spirit more and more, vntyll he come vnto thy euerlasting kingdome, Amen.

Then shal the Byshop say.

Let vs pray.

Almightie euerliuyng God, whiche makest vs both to wyll and to doo those thynges that be good and acceptable vnto thy Maiestie: we make our humble supplications

vnto thee for these chyldren, vppon whom (after the example of thy holy apostles) we haue layd our handes, to certifie them (by this signe) of thy fauour and gratious goodnesse towarde them: let thy fatherly hande, we beseeche thee, euer be ouer them, let thy holy spirite euer be with them, and so leade them in the knowledge and obedience of thy woord, that in the ende they may obteyne the euerlastyng lyfe, thorowe our Lorde Jesus Christe, who with thee and the holy ghost, liueth and raigneth one God, worlde without ende. Amen.

Then the Byshop shall blesse the chyldren, thus saying.

¶ The blessing of God almyghtie, the father, the sonne, and the holy ghost, be vpon you, and remaine with you for euer. Amen.

The Curate of euery parish, or some other at his appoyntment, shal diligently vpon sundayes and holydayes, halfe an houre before Euensong, openly in the churche instruct and examine so many children of his parish, sent vnto him, as the tyme will serue, and as he shall thinke conuenient, in some part of this Catechisme.

And all Fathers, Mothers, Maisters, and Dames, shall cause their children, seruantes, & prentises, which haue not learned their Catechisme, to come vnto the churche at the tyme appoynted, and obediently to heare, and be ordered by the Curate, vntyll such tyme as they haue learned all that is here appoynted for them to learne.

And whensoeuer the Byshop shall geue knowledge for children to be brought afore hym to any conuenient place for their confirmation, then shal the

Curate

Curate of euery paryſh, eyther bryng or ſend in writing the names of all thoſe children of his pariſhe, which can ſay the articles of their faith, the Lordes prayer, & the ten Commaundementes, and alſo how many of them can anſweare to the other queſtions conteined in this Catechiſme.

And there ſhal none be admitted to the holy communion, vntyll ſuche tyme as he can ſay the Catechiſme, and be confirmed.

The fourme of ſolemnization of Matrimonie.

Firſt, the banes muſt be aſked three ſeuerall ſundayes or holy dayes, in the time of ſeruice, the people being preſent, after the accuſtomed maner.

And yf the perſons that woulde be maryed, dwell in diuers pariſhes, the banes muſt be aſked in both pariſhes, and the Curate of the one pariſhe ſhall not ſolemnize Matrimonie betwixt them, without a certificate of the banes being thriſe aſked, from the Curate of the other pariſhe.

At the day appointed for ſolemnization of Matrimonie, the perſons to be maryed ſhall come into the body of the church, with their freendes and neighbours, and there the prieſt ſhal thus ſay.

DEarely beloued freendes, we are gea-
thered togeather here in the ſyght of God, and in the face of his congregation, to ioyne togeather this man & this woman in holy Matrimonie, whiche is an honourable eſtate, inſtituted of God in paradiſe, in the tyme of mans in-

4. minist. of Lincol. dioc. part. 1. pag. 72.

nocencie, signifying vnto vs the mystical vnion that is betwixt Christ & his Churche, whiche holy estate Christe adourned and beautified with his presence and first myracle that he wrought in Cana of Galilee, and is commended of saint Paul to be honourable among all men, and therefore is not to be enterprised nor taken in hande vnaduisedly, lightly, or wantonly, to satisfie mens carnall lustes and appetites, lyke vnto beastes, that haue no vnderstandyng: but reuerently, discreetely, aduisedly, soberly, and in the feare of God, duely consyderyng the causes for whiche Matrimonie was ordeyned. One was, the procreation of chyldren, to be brought vp in the feare and nurture of the Lorde, and prayse of God. Secondly, it was ordeined for a remedy against sinne, and to auoyde fornication, that suche persons as haue not the gyft of continencie, myght marrie, and kepe them selues vndefyled members of Christes body. Thirdly, for the mutual societie, helpe, and comfort, that the one ought to haue of the other, both in prosperitie and aduersitie, into the whiche holy estate, these two persons present come nowe to be ioyned. Therefore if any man can shewe any iust cause why they may not lawfully be ioyned together, let him nowe speake, or els hereafter for euer holde his peace.

And also speaking to the persons that shalbe marryed, he shal say.

Require and charge you (as you wyll answeare at the dreadful day of iudgement, when the secretes of all hartes shalbe disclosed) that if eyther of you doo knowe any impediment, why ye may not be lawfully ioyned toge-

ther

ther in Matrimonie, that ye confesse it. For be ye wel assured, that so many as be coupled together otherwyse then Gods worde dooth alowe, are not ioyned together by God, neyther is their Matrimonie lawfull.

At which day of maryage, if any man doo alege and declare any impediment why they may not be coupled together in Matrimonie, by Gods lawe, or the lawes of this Realme, and wyll be bounde, and sufficient sureties with him to the parties, or els put in a caution, to the full value of such charges as the persons to be married dooth sustaine, to prooue his allegation: then the solemnization must be deferred, vnto such tyme as the truth be tryed. If no impediment be alleaged, then shal the Curate say vnto the man.

N. wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinaunce in the holy estate of Matrimonie? wilt thou loue her, comfort her, honour and keepe her, in sickenesse & in health: and forsaking al other, keepe thee only to her, so long as you both shal liue?

The man shall answeare,

I will.

Then shall the Priest say to the woman.

N. wilt thou haue this man to thy wedded husband, to liue together after Gods ordinance in the holy estate of Matrimonie? wilt thou obey him, & serue him, loue, honour, and keepe him, in sickenesse and in health, and forsaking al other, keepe thee onely vnto him, so long as you both shal liue.

The woman shal answeare,

I will.

Then shall the Minister say.

Who geueth this woman to be maryed vnto this man?

And the Minister receiuing the woman at her father or frendes handes, shall cause the man to take the woman by the right hand, and so eyther to geue their troth to other. The man first saying.

I N. take thee N. to my wedded wyfe, to haue and to holde from this day forward, for better, for worse, for richer, for poorer, in sickenesse & in health, to loue, and to cherish, til death vs depart, according to Gods holy ordinance, and therto I plight thee my troth.

Then shal they loose their hands, and the woman taking againe the man by the right hande, shal say.

I N. take thee N. to my wedded husbande, to haue and to holde from this day forwarde, for better, for worse, for richer, for poorer, in sickenesse & in health, to loue, cherishe, and to obey, tyl death vs depart, according to Gods holy ordynaunce, and thereto I geue thee my troth.

Then shall they againe loose their hands, & the man shal geue vnto the woman a Ring, laying the same vppon the booke, with the accustomed duetie to the Priest and Clarke. And the priest taking the Ring, shal deliuer it vnto the man, to put it vppon the fourth finger of the womans left hand. And the man taught by the priest shal say.

With this Ring I thee wedde, with my body I thee worship, and with al my worldly goodes I thee endowe: in the name of the father, and of the sonne, and of the holy ghost. Amen.

Then

Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minister shal say.

Let vs pray.

Eternal GOD, creatour and preseruer of all mankinde, geuer of al spirituall grace, the aucthour of euerlasting lyfe, sende thy blessyng vppon these thy seruauntes, this man and this woman, whom we blesse in thy name, that as Isahac and Rebecca lyued faythfully together, so these persons may surely performe and keepe the vowe and couenant betwixt them made, whereof this Ring geuen and receiued is a token and pledge, and may euer remayne in perfect loue and peace togeather, and liue accordyng vnto thy lawes, through Iesus Christe our Lorde. Amen.

Then shal the priest ioyne their ryght handes togeather, and say.

Those whom GOD hath ioyned togeather, let no man put asunder.

Then shal the Minister speake vnto the people.

Forasmuche as N. and N. haue consented togeather in holye wedlocke, and haue witnessed the same before God and this company, and thereto haue geuen and pledged their troth eyther to other, and haue declared the same by geuyng and receiuing of a Ryng, and by ioynyng of handes, I pronounce that they be man and wyfe togeather: In the name of the father, of the sonne, and of the holy ghost. Amen.

And

And the Minister shal adde this blessing.

GOD the father, God the sonne, God the holy ghost, blesse, preserue, and kepe you. The Lorde mercifully with his fauour loke vpon you, and so fyl you with al spiritual benediction and grace, that you may so lyue togeather in this lyfe, that in the worlde to come, you may haue lyfe euerlasting. Amen.

Then the Ministers or Clarkes goyng to the Lordes table, shal say or syng this Psalme folowyng.

Beati omnes. Psal. 128.

BLessed are al they that feare the lorde and walke in his wayes.

For thou shalt eate the labour of thy handes: O wel is thee, and happie shalt thou be.

Thy wyfe shalbe as the fruitefull vine: vpon the walles of thyne house.

Thy children like the Olyue branches: rounde about thy table.

Loe, thus shall the man be blessed: that feareth the Lorde.

The Lord from out of Sion shall blesse thee: that thou shalt see Hierusalem in prosperitie all thy lyfe long.

Yea, that thou shalt see thy childers children: and peace vpon Israel.

Glory be to the father. &c. As it was in the. &c.

Or els this Psalme folowyng.

Deus miseriatur. Psal. 67.

GOD be mercifull vnto vs, and blesse vs: & shewe vs the lyght of his countenaunce, and be mercyful vnto vs.

That thy way may be knowen vpon the earth: thy sauing health among al nations.

Let

Let the people prayse thee (O God:) yea let all the people prayse thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

Let the people prayse thee (O GOD:) let all the people prayse thee.

Then shal the earth bring forth her encrease: and God, euen our God, shal geue vs his blessing.

God shal bless vs: and all the endes of the worlde shal feare him.

Glory be to the father, &c. As it was in the, &c.

The Psalme ended, and the man and the woman kneelyng afore the Lordes table: the Priest standyng at the table, and turnyng his face towarde them, shal say.

Lorde haue mercy vpon vs.

Answeare.

Christe haue mercy vpon vs.

Minister.

Lorde haue mercy vpon vs.

Our father which art in heuen, &c.

And leade vs not into temptation.

Answeare.

But deliuer vs from euyl. Amen.

Minister.

O Lorde saue thy seruant, and thy handmayde.

Answeare.

Which put their trust in thee.

Minister.

O Lorde sende them helpe from thy holy place.

Answeare.

And euermore defende them.

Minister.

Minister.

Be vnto them a towre of strength.

Answeare.

From the face of their enimie.

Minister.

O Lorde heare our prayer.

Answeare.

And let our crye come vnto thee.

Minister.

O God of Abraham, God of Isahac, God of Jacob, blesse these thy seruantes, and sowe the seede of eternal life in their mindes, that whatsoeuer in thy holy woord they shal profitably learne, they may in deede fulfil the same. Looke, O Lorde, mercifully vpon them from heauen, and blesse them, and as thou diddest send thy blessing vpon Abraham and Sara to their great comfort, so vouchsafe to send thy blessing vpon these thy seruantes, that they obeying thy wyll, and alway being in safetie vnder thy protection, may abide in thy loue, vnto their liues ende: through Jesus Christ our Lorde. Amen.

This prayer next folowing, shalbe omitted where the woman is past child birth.

O Mercifull Lorde and heauenly father, by whose gratious gyft mankynde is encreased: we beseeche thee assyst with thy blessing these two persons, that they may both be fruitefull in procreation of chyldren, and also lyue togeather so long in godly loue and honestie, that they may see their chyldrens chyldren, vnto the thirde and fourth generation, vnto thy prayse and honour, through Jesus Christe our Lorde. Amen.

O God

O GOD, whiche by thy myghtie powẽr hast made all thinges of nought, whiche also after other thinges set in order, dyddest appoynt that out of man (created after thine owne image and similitude) woman shoulde take her beginning: and knitting them togeather, dyddest teache, that it shoulde neuer be lawful to put a sunder those whom thou by Matrimonie haddest made one: O GOD, whiche hast consecrated the state of Matrimonie to suche an excellent mysterie, that in it is signified and represented the spiritual mariage and vnitie betwixt Christe and his Churche: Looke mercifully vppon these thy seruauntes, that both this man may loue his wyfe, accordyng to thy worde (as Christe did loue his spouse the Churche, who gaue him selfe for it, louing and cherishing it, euen as his owne flesh) and also that this woman may be louing and amiable to her husbande as Rachel, wyse as Rebecca, faythful and obedient as Sara, and in al quietnesse, sobrietie, and peace, be a folower of holy and godly matrones. O Lorde blesse them both, and graunt them to enherite thy euerlasting kingdome: through Jesus Christe our Lorde. Amen.

Then shal the Priest say.

ALmightie GOD, whiche at the beginning dyd create our fyrst parentes Adam and Eue, and did sanctify and ioyne them togeather in maryage: powre vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, and lyue togeather in holy loue vnto your lyues ende. Amen.

Then

Then shall beginne the Communion, and after the Gospell, shalbe sayde a sermon, wherein ordinarily, so oft as there is any marriage, the office of a man and wyfe shalbe declared, accordyng to holy scripture: or yf there be no sermon, the Minister shal reade this that followeth.

All ye whiche be maryed, or which intende to take the holy state of Matrimonie vpon you, heare what holy Scripture dooth say, as touchyng the duetie of husbandes towarde their wyues, & wyues towarde their husbandes. Saint Paul in his Epistle to the Ephesians, the fyfth Chapter, dooth geue this commaundement to all maried men.

Ephe.v. Ye husbandes loue your wyues, euen as Christe loued the Churche, and hath geuen hym selfe for it, to sanctifie it, purgyng it in the fountayne of water, through the woord, that he myght make it vnto him selfe a glorious congregation, not hauing spotte or wrinckle, or any suche thing, but that it should be holy and blameles. So men are bounde to loue their owne wyues, as their owne bodyes.

He that loueth his owne wyfe, loueth him selfe. For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord dooth the congregation: For we are members of his body, of his flesh, and of his bones.

For this cause shall a man leaue father & mother, and shalbe ioyned vnto his wyfe, and they two shalbe one flesh. This mysterie is great, but I speake of Christe and of the congregation. Neuertheles, let euery one of you so loue his owne wife, euen as him selfe.

Lykewyse the same S. Paul (wryting to the Colossians)

lossians) speaketh thus to all men that be maried.

Ye men, loue your wyues, and be not bytter vnto them. Col.iiii.

Heare also what saint Peter the apostle of Christ (whiche was him selfe a maryed man) sayth vnto al men that are maryed: Ye husbandes dwel with your wiues according to knowledge, geuing honour vnto the wyfe, as vnto the weaker vessel, and as heyres togeather of the grace of lyfe, so that your prayers be not hyndered. i.Pet.iii.

Hytherto ye haue hearde the duetie of the husbande towarde the wyfe.

Nowe likewise ye wyues, heare and learne your duetie towardes your husbandes, euen as it is playnely set foorth in holy scripture.

Saint Paul in the forenamed Epistle to the Ephesians, teacheth you thus: Ye women, submit your selues vnto your owne husbandes, as vnto the Lorde: for the husbande is the wyues head, euen as Christe is the head of the Church. And he is also the Sauiour of the whole body. Therefore as the church or congregation is subiect vnto Christ: so lykewyse let the wyues also be in subiection vnto their owne husbandes in all thinges. And agayne he sayth, Let the wyfe reuerence her husbande. And (in his Epistle to the Colossians) saint Paul geueth you this short lesson: Ye wyues, submit your selues vnto your owne husbandes, as it is conuenient in the Lorde. Ephe.v. Col.iii.

Saint

i.Pet.iii. Saint Peter also doth instruct you very godly, thus saying, Let wyues be subiect to their owne husbandes: so that yf any obey not the worde, they may be wonne without the word by the conuersation of the wiues, whyle they beholde your chast conuersation coupled with feare, whose apparell let it not be outwarde, with brayded heare, and trimming about with golde, eyther in putting on of gorgious apparell: but let the hyd man which is in the hart be without al corruption, so that the spirite be milde and quiet, whiche is a pretious thing in the syght of God.

For after this maner (in the olde time) dyd the holy women whiche trusted in GOD apparrell themselues, being subiect to their owne husbandes: as Sara obeyed Abraham, callyng hym Lorde, whose daughters ye are made doing well, and beyng not dismayde with any feare.

The newe maried persons, the same day of their mariage, must receiue the holy Communion.

The order for the visitation of the sicke.

The Priest entring into the sicke persons house, shal say,

Peace be in this house, and to all that dwel in it.

When he commeth into the sicke mans presence, he shal say, kneelyng downe.

REmember not Lorde our iniquities, nor the iniquities of our forefathers. Spare vs, good Lorde, spare thy people whom thou hast redeemed with thy most pretious blood, and be not angry

with

with vs for euer.
Lorde haue mercie vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercie vpon vs.
Our father which art in heauen. &c.
And leade vs not into temptation.
Answere.
But deliuer vs from euyl, Amen.
Minister.
O Lorde saue thy seruant.
Answeare.
Which putteth his trust in thee.
Minister.
Sende him helpe from thy holy place.
Answeare.
And euermore mightily defende him.
Minister.
Let the enimie haue none aduantage of him.
Answere.
Nor the wycked approche to hurte him.
Minister.
Be vnto him, O Lorde, a strong towre.
Answere.
From the face of his enimie.
Minister.
Lorde heare our prayers.
Answere.
And let our crye come vnto thee.
Minister.

O Lord looke downe from heauen, beholde, visite, and releeue this thy seruaunt: Looke vpō him with the eyes of thy mercie, geue him comfort and sure confidence in thee, defende him

from the danger of the enimie, and keepe him in perpetuall peace and safetie, through Jesus Christ our Lorde, Amen.

Heare vs almighty and most mercifull God and sauiour, extend thy accustomed goodnesse to this thy seruaunt, whiche is greeued with sickenesse. Visite him, O Lord, as thou diddest visite Peters wyues mother, and the Captaynes seruaunt: so visite and restore vnto this sicke person his former health (yf it be thy wyll) or els geue hym grace so to take thy visitation, that after this paynefull lyfe ended, he may dwel with thee in lyfe euerlasting, Amen.

¶ Then shall the Minister exhort the sicke person after this fourme, or other lyke.

Dearely beloued, knowe this, that almightie God is the Lorde of lyfe and death, & ouer all thinges to them pertaynyng, as youth, strength, health, age, weakenesse, and sickenesse: wherfore, what so euer your sickenesse is, knowe you certainely that it is gods visitation. And for what cause soeuer this sickenesse is sent vnto you, whether it be to trye your patience for the example of other, and that your fayth may be founde in the day of the Lorde laudable, glorious, and honorable, to the encrease of glory and endelesse felicitie: or els it be sent vnto you to correct and amende in you what so euer doth offende the eyes of our heauenly father: knowe you certaynely, that if you truely repent you of your sinnes, and beare your sicknesse patiently, trusting in Gods mercy, for his deare sonne Jesus Christes sake, and render vnto hym humble thanks

for

for his fatherly visitatiō, submitting your self wholly to his will, it shal turne to your profyte, and helpe you forwarde in the ryght way that leadeth vnto euerlastyng lyfe.

If the person visited be very sicke, then the Curate may ende his exhortation in this place.

TAke therefore in good worth the chastisement of the Lord: For whom the Lord loueth he chastiseth, yea (as S. Paul saith) he scourgeth euery sonne whiche he receiueth. If you endure chastisemēt, he offereth him selfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction, whereof al true children are partakers, then are ye bastardes, & not children. Therfore seeing that when our carnal fathers do correct vs, we reuerētly obey them: shall we not now much rather be obedient to our spirituall father, and so lyue? And they for a fewe dayes do chastise vs after their owne pleasure, but he dooth chastise vs for our profyte, to the intent he may make vs partakers of his holynesse. These woordes (good brother) are Gods woordes, and written in holy Scripture for our comforte and instruction, that we shoulde patiently, and with thankesgeuyng, beare our heauenly fathers correction, whensoeuer by any maner of aduersitie it shal please his gracious goodnesse to visite vs. And there should be no greater comforte to Christian persons, then to be made lyke vnto Christe by sufferyng patiently aduersities, troubles, and sickenesses. For he hym selfe went not vp to ioy, but fyrst he suffered payne, he entred not into his glory, before he was crucified. So

truely our way to eternall ioy, is to suffer here with Christe, and our doore to enter into eternall lyfe, is gladly to dye with Christe, that we may ryse agayne from death, and dwel with him in euerlastyng lyfe. Nowe therefore takyng your sicknes, which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profession which you made vnto God in your baptisme. And forasmuche as after this lyfe there is accompt to be geuen vnto the ryghteous iudge, of whom all must be iudged without respect of persons: I requyre you to examine your selfe, and your state, both towarde God and man, so that accusing & condemning your selfe for your owne faultes, you may finde mercie at our heauenly fathers hand for Christes sake, and not be accused and condemned in that feareful iudgement. Therefore I shal shortly rehearse the articles of our faith, that ye may knowe whether ye doo beleeue as a Christian man should, or no.

¶ Here the Minister shall rehearse the Articles of the faith, saying thus.

Doest thou beleeue in God the father almightie, And so forth as it is in Baptisme.

Then shall the Minister examine whether he be in charitie with all the worlde, exhorting him to forgeue from the bottome of his hart, all persons that haue offended him: and if he haue offended other, to aske them forgeuenesse. And where he hath done iniurie or wrong to any man, that he make amendes to the vttermost of his power. And if he haue not afore disposed his goodes, let him then make his wyll.

But

But men must be oft admonished that they set an order for their temporal goodes and landes, when they be in health, and also declare his debtes, what he oweth, and what is owyng vnto him, for discharging of his conscience, and quietnesse of his executours.

These woordes before rehearsed, may be sayde before the Minister begin his praier, as he shal see cause.

The Minister may not forgeat, nor omit to moove the sicke person, and that most earnestly, to liberalitie towardes the poore.

Here shal the sicke person make a speciall confession, yf he feele his conscience troubled with any waightie matter, after whiche confession, the Priest shal absolue hym after this sort.

OVR Lorde Jesus Christe, who hath left power to his Churche to absolue all sinners whiche truely repent and beleeue in hym, of his great mercie forgeue thee thyne offences: and by his authoritie committed to me, I absolue thee from al thy sinnes, in the name of the father, ✠ of the sonne, and of the holy ghost, Amen.

† minist. of Lincol. dioces. part. 2. pag. 72.

And then the Priest shall say the Collect folowyng.

Let vs pray.

HOst mercyful GOD, which accordyng to the multitude of thy mercies, doest so put away the sinnes of those which truely repent, that thou remembrest them no more: open thyne eye of mercy vpon this thy seruant, who moste earnestly desyreth

pardon and forgeuenesse. Renue in him, most louing father, what so euer hath ben decayed by the fraude and malice of the deuyll, or by his owne carnal wyll and frayelenesse, preserue and continue this sicke member in the vnitie of thy Churche: consyder his contrition, accept his teares, asswage his payne, as shalbe seene to thee most expedient for him. And for as much as he putteth his full trust only in thy mercie, impute not vnto him his former sinnes, but take hym vnto thy fauour: through the merites of thy most dearely beloued sonne Jesus Christ, Amen.

Then the Minister shal say this Psalme.

In te Domine speraui. Psal. lxxi.

IN thee, O Lorde, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me into thy righteousnesse, enclyne thyne eare vnto me, and saue me.

Be thou my strong holde (whereunto I may alway resort:) thou hast promised to helpe me, for thou art my house of defence, and my castle.

Deliuer me (O my God) out of the hande of the vngodly: out of the hande of the vnryghteous and cruel man.

For thou (O Lord God) art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I ben holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my prayse shal alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be fylled with thy prayse: that I may syng of thy glory and honour all the day long.

Cast

Cast me not away in the tyme of age: forsake me not when my strength fayleth me.

For myne enimies speake agaynst me, and they that lay wayte for my soule, take theyr counsayle togeather, saying: God hath forsaken hym, persecute hym, and take hym, for there is none to delyuer hym.

Goe not farre from me, O God: my God haste thee to helpe me.

Let them be confounded and peryshe, that are agaynst my soule: let them be couered with shame and dishonour, that seeke to do me euyl.

As for me, I wyl pacyently abyde alway: and wil prayse thee more and more.

My mouth shal dayly speake of thy righteousnesse and saluation: for I knowe no ende therof.

I wyl goe foorth in the strength of the Lord God: and wyl make mention of thy ryghteousnesse onely.

Thou (O God) hast taught me from my youth vp vntyl nowe: therefore I will tell of thy wonderous woorkes.

Forsake me not (O God) in myne olde age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to al them that are yet for to come.

Thy righteousnesse (O GOD) is very high, and great thynges are they that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me: and yet diddest thou turne and refreshe me, yea, & broughtest me from the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore wyl I prayse thee and thy faythfulnesse (O God) playing vpon an instrument of musicke: vnto thee wyl I syng vpon the Harpe, O thou holy one of Israel.

My lyppes wyl be fayne when I syng vnto thee: and so wyl my soule whom thou hast delyuered.

My tongue also shall talke of thy ryghteousnesse all the day long: for they are confounded and brought vnto shame, that seeke to doo me euyl.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the begynnyng, is nowe, and euer shalbe: worlde without ende, Amen.

Adding this.

O Sauiour of the world, saue vs, which by thy crosse and pretious blood hast redeemed vs, helpe vs, we beseeche thee, O God.

Then shal the Minister say.

HEE almightie Lorde, which is a most strong towre to all them that put their trust in hym, to whom al thynges in heauen, in earth, and vnder earth do bowe and obey, be now and euermore thy defence, & make thee knowe & feele that there is none other name vnder heauen geuen to man, in whom, and through whom thou mayest receiue health and saluation, but only the name of our Lord Iesus Christ, Amen.

FOR as muche as al mortal men be ſubiect to many ſodayne perils, diſeaſes, and ſickneſſes, and euer vncertaine what time they ſhal depart out of this life, therfore to thintent they may be alwaies in a redines to die, whē ſo euer it ſhal pleaſe almighty god to call them, the Curates shall diligently from tyme to time, but ſpecially in the plague time, exhort their parishioners to the oft receiuing in the Churche of the holy Communion of the body and blood of our Sauiour Chriſte. VVhich if they do, they shal haue no cauſe in their ſodayne viſitation to be vnquieted for lacke of the ſame. But if the ſicke perſon be not able to come to the Churche, and yet is deſyrous to receiue the Communion in his houſe, then he muſt geue knowledge ouer nyght, or els early in the morning, to the Curate, ſignifiyng alſo how many be appoynted to communicate with hym. And hauyng a conuenient place in the ſicke mans houſe, where the Curate may reuerently miniſter, and a good number to receiue the Communion with the ſicke perſon, with al thinges neceſſarie for the ſame, he shal there miniſter the holy communion.

The Collect.

ALmyghtie euerlyuyng GOD, maker of mankynde, whiche dooeſt correct thoſe whom thou dooeſt loue, and chaſtiſeſt euery one whom thou dooeſt receiue: we beſeeche thee to haue mercy vpon this thy ſeruant, viſited

viſited with thy hande, and to graunt that he may take his ſickneſſe paciently, and recouer his bodily health (if it be thy gratious will) and whenſoeuer his ſoule ſhal depart from the body, it may be without ſpot preſented vnto thee: through Jeſus Chriſte our Lorde. Amen.

The Epiſtle.

Hebr. xii.

MY ſonne deſpiſe not the correction of the Lorde, neyther faynt when thou art rebuked of him: For whom the Lord loueth, him he correcteth, yea, & he ſcourgeth euery ſonne whom he receiueth.

The Goſpel.

Iohn. v.

VErily, verily I ſay vnto you, he that heareth my woord, and beleeueth on him that ſent me, hath euerlaſting lyfe, and ſhal not come vnto damnation, but he paſſeth from death vnto lyfe.

At the tyme of the diſtribution of the holy Sacrament, the Prieſt ſhal firſt receiue the communion him ſelfe, and after miniſter vnto them that be appoynted to communicate with the ſicke.

But if any man, eyther by reaſon of extremitie of ſickneſſe, or for lacke of warning in due tyme to the Curate, or for lacke of company to receiue with him, or by any other iuſt impediment, do not receiue the Sacrament of Chriſtes body & blood: then the Curate ſhall inſtruct him, that if he do truely repent him of his ſinnes, and ſtedfaſtly beleeue that Ieſus Chriſt

hath

hath ſuffered death vpon the croſſe for him, and shed his blood for his redemption, earneſtly remembryng the benefites he hath therby, and giuyng hym hartie thankes therfore, he doth eate and drynke the body and blood of our Sauiour Chriſte, profitably to his ſoules health, although he do not receiue the Sacrament with his mouth.

VVhen the ſicke perſon is viſited, & receyueth the holy Communion all at one tyme, then the Prieſt for more expedition, ſhall cut of the forme of the viſitation at the pſalme (**In thee O Lorde haue I put my truſt**) and goe ſtrayght to the Communion.

In the tyme of plague, ſwette, or ſuch other lyke contagious times of ſickneſſes or diſeaſes, whē none of the paryshe or neighbours can be gotten to communicate with the ſicke in their houſes for feare of the infection, vpon ſpeciall requeſt of the diſeaſed, the Miniſter may alonely communicate with him.

The order for the buriall of the dead.

The Prieſt meetyng the corpes at the Churche ſtyle, ſhall ſay, or els the Prieſtes and Clarkes shal ſyng, and ſo goe eyther vnto the Churche, or towardes the graue.

I Am the reſurrection and the lyfe (ſayth the Lorde) he that beleeueth in me, yea though he were dead, yet ſhall he lyue. And whoſoeuer liueth and beleeueth in me, ſhal not dye for euer. Iohn.xi.

I know

Iob.xix. I Know that my redeemer lyueth, and that I shall ryse out of the earth in the last day, & shall be couered agayne with my skynne, and shal see God in my flesh, yea, and I mee selfe shal beholde hym, not with other, but with these same eyes.

i. Tim.vi. WE brought nothing into this world, neither may we carry any thing out of this world. The Lord geueth, and the Lorde taketh away, euen as it

Iob.i. pleaseth the Lorde, so commeth thinges to passe, blessed be the name of the Lorde.

¶ VVhen they come at the graue, whyles the corpes is made redy to be layd into the earth, the Priest shal say, or the Priest and Clarkes shal sing.

Iob.xix. MAn that is borne of a woman, hath but a short tyme to lyue, and is ful of miserie, he commeth vp, and is cutte downe lyke a flowre. He fleeth as it were a shadowe, & neuer continueth in one stay. In the myddest of lyfe we be in death. Of whom may we seeke for succour, but of thee O Lorde, which for our sinnes iustly art displeased: Yet, O Lorde God most holy, O Lord most myghtie, O holy and most mercyful Sauiour, deliuer vs not into the bitter paynes of eternall death. Thou knowest Lorde the secretes of our hartes, shut not vp thy mercyfull eyes to our prayers, but spare vs Lorde most holy, O God most mightie, O holy & merciful Sauiour, thou most worthy iudge eternal, suffer vs not at our last houre for any paynes of death to fall from thee.

Then

Then while the earth shalbe cast vpon the body by some standyng by, the Priest shal say.

Forasmuche as it hath pleased almightie GOD of his great mercy, to take vnto hym selfe the soule of our deare brother here departed, we therefore commit his body to the grounde, earth to earth, ashes to ashes, dust to dust, in sure and certayne hope of resurrection to eternal lyfe, through our Lord Jesus Christe, who shall chaunge our vile body, that it may be lyke to his glorious body, accordyng to the mightie woorkyng, whereby he is able to subdue all thinges to him selfe.

Then shalbe sayd or song.

I heard a voyce from heauē, saying vnto me, write, from henceforth, blessed are the dead whiche dye in the Lord: Euen so saith the spirite, that they rest from their labours.

Then shall folowe this Lesson, taken out of the .xv. Chapter to the Corinthians, the first Epistle.

Christ is risen from the dead, and become the first frutes of them that slept. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all dye, euen so by Christ shal al be made aliue, but euery man in his owne order. The first is Christ, then they that are Christes at his commyng. Then cōmeth the ende, when he hath deliuered vp the kyngdome to GOD the father, when he

he hath put downe all rule and all authoritie and power. For he must raigne tyl he haue put al his enimies vnder his feete. The last enimie that shalbe destroied, is death: for he hath put al thinges vnder his feete. But when he sayth, all thinges are put vnder him, it is manifest that he is excepted which did put al thinges vnder him. When al thinges are subdued vnto hym, then shall the sonne also him selfe be subiect vnto him that put all thinges vnder him, that God may be al in all. Els what doo they which are baptised ouer the dead, if the dead rise not at al? Why are they then baptised ouer them: yea, and why stand we alway then in ieoperdie? By our reioycing which I haue in Christ Iesu our Lord, I dye dayly. That I haue fought with beastes at Ephesus after the maner of men, what auauntageth it me, yf the dead ryse not agayne? Let vs eate and drinke, for to morowe we shall dye. Be ye not deceiued. Euyl wordes corrupt good maners. Awake truely out of sleepe, and sinne not: For some haue not the knowledge of GOD. I speake this to your shame. But some man wil say, How aryse the dead? with what body shall they come? Thou foole, that which thou sowest, is not quickened, except it dye. And what sowest thou: Thou sowest not that body that shall be, but bare corne, as of wheate, or some other, but God geueth it a body at his pleasure, to euery seede his owne body. All flesh is not one maner of flesh. But there is one maner of flesh of men, another maner of flesh of beastes, another of fyshes, another of byrdes. There are also celestiall bodyes, and there are bodyes terrestriall. But the glorye of the celestiall is one, and the glorye of the terrestriall is another. There is one maner glory of the sunne,

and

and another glory of the Moone, and another glorie of the Starres: for one Starre differeth from another in glorye. So is the resurrection of the dead. It is sowen in corruption, it ryseth agayne in incorruption. It is sowen in dishonour, it ryseth agayne in honour. It is sowen in weakenesse, it ryseth againe in power. It is sowen a naturall body, it riseth agayne a spirituall body. There is a naturall body, and there is a spirituall body, as it is also written, The fyrst man Adam was made a liuing soule, and the last Adam was made a quickening spirite. Howbeit, that is not fyrst whiche is spirituall, but that which is naturall, and then that whiche is spirituall. The fyrst man is of the earth, earthy. The seconde man is the Lorde from heauen, heauenlye. As is the earthy, suche are they that be earthy. And as is the heauenly, suche are they that are heauenly. And as we haue borne the image of the earthy, so shal we beare the image of the heauēly. This say I brethren, that fleshe and blood can not inherite the kyngdome of God, neyther dooth corruption inherite incorruption. Beholde, I shewe you a mystetie. We shal not all sleepe, but we shal all be changed, and that in a moment, in the twinckling of an eye by the last trumpe. For the trumpe shal blowe, and the dead shall ryse incorruptible, and we shalbe chaunged. For this corruptible must put on incorruption, & this mortall must put on immortalitie. When this corruptible hath put on incorruption, and this mortall hath put on immortalitie: then shalbe brought to passe the saying that is wrytten, Death is swalowed vp in victorie: Death, where is thy styng? Hell, where is thy victorie? The styng of death is

sinne,

sinne, and the strength of sinne is the lawe: But thankes be vnto God, which hath geuen vs victorie through our Lorde Jesus Christ. Therfore my deare brethren, be ye stedfast and vnmooueable, alwayes riche in the woorke of the Lorde, for as muche as ye knowe how that your labour is not in vayne in the Lorde.

¶ The Lesson ended, the Priest shall say.

Lorde haue mercy vpon vs.
Christe haue mercy vpon vs.
Lorde haue mercy vpon vs.

Our father which art in heauen. &c.
And leade vs not into temptation.

Answere.

But deliuer vs from euyll, Amen.

Priest.

ALmightie God, with whom do liue the spirites of them that depart hence in the Lorde, and in whom the soules of the that be elected, after they be deliuered from the burden of the flesh, be in ioy and felicitie: we geue thee hartie thankes, for that it hath pleased thee to deliuer this. N. our brother out of the miseries of this sinfull world: beseeching thee that it may please thee of thy gratious goodnesse, shortlye to accomplyshe the number of thyne electe, and to haste thy kyngdome, that we with this our brother, and al other departed in the true faith of thy holy name, may haue our perfecte consummation and blisse both in body and soule, in thy eternall and euerlastyng glorie. Amen.

The

The Collect.

O Merciful God, the father of our Lorde Jesus Christe who is the resurrection & the life, in whom whosoeuer beleeueth, shal lyue, though he dye. And whosoeuer lyueth and beleeueth in hym, shall not dye eternally: who also taught vs (by his holy Apostle Paul) not to be sory as men without hope, for them that sleepe in hym: we meekely beseeche thee, (O father) to rayse vs from the death of sinne, vnto the lyfe of ryghteousnesse: that when we shal depart this lyfe, we may rest in hym, as our hope is this our brother doeth: and that at the generall resurrection in the last day, we may be founde acceptable in thy sight, and receiue that blessing which thy welbeloued sonne shall then pronounce to all that loue and feare thee, saying, Come ye blessed children of my father, receiue the kingdome prepared for you from the beginning of the worlde. Graunt this, we beseeche thee, O mercifull father, through Jesus Christe our mediatour and redeemer, Amen.

The thankesgeuyng of women after childe byrth, commonly called the Churching of women.

The woman shal come into the church, & there shal kneele downe in some conuenient place, nigh vnto the place where the table standeth, & the Priest

* ministr. of Lincol. Dioces. part. 1. pag. 73.

standing by her, shall say these woordes, or suche lyke as the case shal require.

INasmuche as it hath pleased almighty God of his goodnesse to geue you safe deliuerance, & hath preserued you in the great danger of childbyrth, ye shall therefore geue hartie thankes vnto God, and pray.

Then shal the priest say this Psalme.

Psal. 121. I Haue lyfted vp myne eyes vnto the hylles: from whence commeth my helpe.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He wyll not suffer thy foote to be moued: and he that keepeth thee wyl not sleepe.

Beholde, he that keepeth Israel: shall neyther slumber nor sleepe.

The Lorde him selfe is thy keeper: the Lord is thy defence vpon thy ryght hand.

So that the Sunne shall not burne thee by day: neyther the Moone by nyght.

The Lorde shal preserue thee from all euyl: yea, it is euen he that shall keepe thy soule.

The Lorde shall preserue thy going out, and thy comming in: from this tyme forth for euermore.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, is nowe, &c.

Lorde haue mercie vpon vs.

Christe haue mercy vpon vs.

Lorde haue mercie vpon vs.

¶ Our father whiche art in heauen, &c.

And

And leade vs not into temptation.

Answeare.

But delyuer vs from euyl, Amen.

Priest.

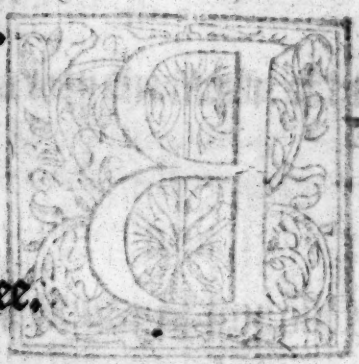
O Lorde saue this woman thy seruaunt.

Answeare.

Whiche putteth her trust in thee.

Priest.

Be thou to her a strong towre.



Answeare.

From the face of her enimie.

Priest.

Lorde heare our prayer.

Answeare.

And let our crye come vnto thee.

Priest.

Let vs pray.

Almyghtie God, which hast delyuered this woman thy seruant from the great payne and peryl of chylde byrth: Graunt we beseeche thee (most merciful father) that she through thy helpe, may both faythfully lyue and walke in her vocation, according to thy wyl, in this lyfe present, and also may be partaker of euerlasting glory in the lyfe to come, through Jesus Christe our Lorde. Amen.

The woman that commeth to geue her thankes, must offer accustomed offerynges. And yf there be a Communion, it is conuenient that shee receiue the holy Communion.

tayne prayers to be vſed dyuers tymes in the yeere.

After morning prayer, the people being called togeather by the ringing of a Bel, and aſſembled in the Church, the Engliſhe Letanie ſhalbe ſayde, after the accuſtomed maner. VVhich ended, the Prieſt ſhal goe into the pulpit, and ſay thus.

minist. of Lincol. Diocess. part. 1. pag. 71.

BRethren, in the Primatiue Churche there was a godly Diſcipline, that at the begynnyng of Lent, ſuche perſons as were notorious ſinners, were put to open penaunce, and puniſhed in this world, that their ſoules myght be ſaued in the day of the Lord, and that other admoniſhed by their example, myght be more afrayde to offende. In the ſteede whereof, vntyll the ſayde diſcipline may be reſtored agayne (which thing is much to be wyſhed) it is thought good, that at this tyme in your preſence ſhoulde be reade the generall ſentences of Gods curſyng, agaynſt impenitent ſinners, geathered out of the .xxvii. Chapter of Deuteronomie, and other places of ſcripture. And that ye ſhould anſweare to euery ſentence, Amen, to the intent that you, beyng admoniſhed of the great indignation of God agaynſt ſynners, may the rather be called to earneſt and true repentaunce, and may walke more warely in theſe daungerous dayes, fleeyng from ſuche vices, for the whiche ye affyrme with your owne mouthes the curſe of God to be due.

Curſed is the man that maketh any carued, or moulten Image, an abomination to the Lorde, the woorke

woorke of the hand of the craftesman, and putteth it in a secrete place to worshyp it.

And the people shal answeare, and say.

Amen.

Minister.

Cursed is he that curseth his father and mother.

Answeare.

Amen.

Minister.

Cursed is he that remooueth away the marke of his neighbours lande.

Answeare.

Amen.

Minister.

Cursed is he that maketh the blinde to goe out of his way.

Answeare.

Amen.

Minister.

Cursed is he that letteth in iudgement the ryght of the stranger: of them that be fatherlesse, and of widowes.

Answeare.

Amen.

Minister

Cursed is he that smyteth his neighbour secretly.

Answeare.

Amen.

Minister.

Cursed is he that lyeth with his neighbours wyfe.

Answeare.

Amen.

Minister.

Cursed is he that taketh rewarde to slea the soule of

innocent blood.

Answeare.

Amen.

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, and in his hart goeth from the Lorde.

Answeare.

Amen.

Minister.

Cursed are the vnmercifull, the fornicatours, and adulterers, and the couetous persons, the worshyppers of Images, slaunderers, drunkardes, and extortioners.

Answeare.

Amen.

Minister.

Psal.118. NOwe seeyng that all they be accursed (as the Prophet Dauid beareth witnesse) whiche doo erre and goe astray from the commaundementes of God: let vs (remembryng the dreadfull iudgement hanging ouer our heades, and being alwayes at hande) returne vnto our Lorde God, with all contrition & meekenesse of hart, bewaylyng and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bryng foorth woorthie fruites of penance. For nowe is the axe put vnto the Mat.iii. roote of the trees, so that euery tree whiche bryngeth not foorth good fruite, is hewen downe, and cast into the fyre. It is a fearefull thyng to fall into Heb.x. the handes of the liuyng GOD: he shall powre Psal.x. downe rayne vppon the sinners, snares, fyre, and brym-

brymstone, stoorme, and tempest, this shalbe their
portion to drynke. For loe, the Lorde is commen Esai.xxvi.
out of his place, to visite the wickednesse of suche
as dwel vpon the earth. But who may abyde the Mala.iii.
day of his commyng? who shalbe able to endure
when he appeareth? His fanne is in his hande, Mat.iii.
and he wyll purge his flooze, and geather his
wheate into the barne, but he wyll burne the chaffe
with vnquenchable fyze. The day of the Lorde com- i.Thes.v.
meth as a theefe vppon the nyght, and when men
shall say peace, and all thinges are safe, then shall
sodaynely destruction come vppon them, as sozowe
commeth vppon a woman trauaylyng with chylde,
and they shall not escape: then shall appeare the Rom.ii.
wrath of God in the day of vengeaunce, which obsti-
nate sinners through the stubburnenesse of theyr
hart, haue heaped vnto them selfe, whiche despysed
the goodnesse, pacience, and long sufferance of God, Prou.i.
when he called them continually to repentaunce.
Then shall they call vppon me, sayth the Lorde, but
I wyll not heare: they shall seeke me earely, but
they shall not fynde me, and that because they hated
knowledge, and receiued not the feare of the Lorde,
but abhorred my counsayle, and despised my correc-
tion: then shall it bee to late to knocke, when the
dooze shalbe shut, and to late to crye for mercie, when
it is the tyme of iustice. O terrible voyce of most
iust iudgement, whiche shalbe pronounced vppon Mat.xxv.
them, when it shalbe sayde vnto them, Goe ye cur-
sed into the fyze euerlastyng, whiche is prepared for
the deuyl and his angelles. Therefore brethren, take ii.Cor.vi.
we heede betyme, whyle the day of saluation lasteth,
for the nyght commeth when none can worke: but Iohn.ix.
let vs whyle we haue the light, beleeue in the light, &

Mat.xxv. walke as the chyldren of lyght, that we be not cast into the vtter darkenesse, where is weeping and gnashyng of teeth. Let vs not abuse the goodnesse of GOD, whiche calleth vs mercifully to amendement, and of his endelesse pitie promiseth vs forgeuenesse of that whiche is past, yf with a whole mynde and true hart we returne vnto hym. For

Esai.i. though our sinnes be redde as scarlet, they shalbe as whyte as snowe: and though they be lyke purple, yet shall they be as whyte as wooll. Turne you cleane (sayth the Lorde) from all your wyckednesse,

Eze.xxviii. and your sinne shall not be your destruction. Caste away from you all your vngodlynesse that ye haue doone, make you newe hartes, and a newe spirite. Wherefore wyll ye dye, O ye house of Israel: seeing that I haue no pleasure in the death of hym that dy-

i.Iohn.ii. eth (sayth the Lorde God.) Turne you then, and you shall lyue. Although we haue sinned, yet haue we an aduocate with the father, Iesus Christe the

Esai.liii. ryghteous, and he it is that obteyneth grace for our sinnes, for he was wounded for our offences, and smytten for our wickednesse. Let vs therefore returne vnto hym, who is the mercifull receyuer of all true penitent sinners, assuryng our selfe that he is redy to receyue vs, and most wyllyng to pardon vs, yf we come to hym with saythfull repentaunce, yf we wyll submit our selues vnto hym, and from hencefoorth walke in his wayes, yf we wyl take his easie yoke, and lyght burden vpon vs, to folowe hym

Mat.xi. in lowlinesse, patience, and charitie, and be ordred by the gouernance of his holy spirite, seeking alwayes his glory, and seruyng hym duely in our vocation, with thankes geuing. This if we doo, Christe wyll deliuer vs from the curse of the lawe, & from the extreeme

treeme malediction which shal light vpon them that shalbe set on the left hande, and he wyll set vs on his right hande, and geue vs the blessed benediction of his father, commaunding vs to take possession of his glorious kingdome, vnto the which he vouchsafe to bring vs al, for his infinite mercy. Amen. Mat. xxv.

Then shall they all kneele vpon their knees, and the Priestes and Clarkes kneelyng where they are accustomed to say the Letanie, shall say this Psalme.

HAue mercie vppon me (O God) after thy great goodnesse: accordyng to the multitude of thy mercies, do away mine offences. *Miserere mei deus.* Psal. li.

Washe me throughly fro my wickednesse: and cleanse me from my sinne.

For I knowledge my faultes: and my sinne is euer before me.

Agaynst thee onely haue I sinned, and done this euyl in thy syght: that thou myghtest be iustified in thy saying, and cleare when thou art iudged.

Beholde I was shapen in wickednesse: and in sinne hath my mother conceiued me.

But loe, thou requirest trueth in inwarde partes: and shalt make me to vnderstande wysdome secretly.

Thou shalt purge me with hysope, and I shalbe cleane: thou shalt washe me, and I shalbe whyter then snowe.

Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my

my myſdeedes.

Make me a cleane hart (O God:) and renue a right ſpirite within me.

Caſt me not away from thy preſence: and take not thy holy ſpirite from me.

O geue me the comfort of thy helpe agayne: and ſtablyſhe me with thy free ſpirite.

Then ſhall I teache thy wayes vnto the wicked: and ſinners ſhalbe conuerted vnto thee.

Deliuer me from bloodguiltineſſe O God, thou that art the God of my health: and my tongue ſhall ſing of thy ryghteouſneſſe.

Thou ſhalt open my lyppes, O Lorde: and my mouth ſhal ſhewe thy prayſe.

For thou deſyreſt no ſacrifice, els woulde I geue it thee: but thou delyghteſt not in burt offeringes.

The ſacrifice of God is a troubled ſpirite: a broken and contrite hart (O God) ſhalt thou not deſpiſe.

O be fauourable and gratious vnto Sion: build thou the walles of Hieruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of ryghteouſneſſe, with the burnt offeringes and oblations: then ſhall they offer young buſloches vppon thine aulter.

Glory be to the father and to the ſonne, &c.

As it was in the beginning, is nowe, &c.

Lorde haue mercy vpon vs.

Chriſte haue mercie vpon vs.

Lorde haue mercy vpon vs.

Our father whiche art in heauen, &c.

And leade vs not into temptation.

Anſweare.

But deliuer vs from euyl. Amen.

Miniſter.

Miniſter.

O Lorde ſaue thy ſeruauntes.

Anſweare.

Whiche put their truſt in thee.

Miniſter.

Sende vnto them helpe from aboue.

Anſweare.

And euermore mightily defende them.

Miniſter.

Helpe vs, O God, our ſauiour.

Anſweare.

And for the glory of thy names ſake deliuer vs, be merciful vnto vs ſinners for thy names ſake.

Miniſter.

O Lorde heare our prayers.

Anſweare.

And let our crye come vnto thee.

Let vs pray.

Lorde we beſeech thee mercifully heare our prayers, and ſpare all thoſe whiche confeſſe their ſinnes vnto thee, that they (whoſe conſiences by ſinne are accuſed) by thy mercifull pardon may be abſolued, through Chriſt our Lord. Amen.

Moſt mightie God, and mercyfull father, whiche haſt compaſſion of all men, and hateſt nothyng that thou haſt made, whiche wouldeſt not the death of a ſinner, but that he ſhoulde rather turne from ſinne, and be ſaued: Mercifully forgeue vs our treſpaſſes, receyue and comfort vs, whiche be greeued and weeryed with the burden of our ſinne. Thy propertie is to

haue

haue mercie, to thee only it appartayneth to forgeue sinnes, spare vs therefore good Lorde, spare thy people whom thou hast redeemed, enter not into iudgement with thy seruantes, which be vyle earth, and miserable sinners: but so turne thyne yie from vs, whiche meekely knowe lege our vilenesse, and truly repent vs of our faultes. So make haste to helpe vs in this worlde, that we may euer lyue with thee in the worlde to come, through Jesus Christ our Lord, Amen.

Then shall the people say this that foloweth, after the Minister.

TUrne thou vs, O good Lorde, and so shall we be turned. Be fauourable (O Lorde) be fauourable to thy people, whiche turne to thee in weepyng, fastyng, and prayeng: for thou art a mercifull GOD, full of compassion, long sufferyng, and of great pitie. Thou spareste when we deserue punishment, and in thy wrath thynkest vppon mercie. Spare thy people good Lord, spare them, and let not thyne heritage be brought to confusion: heare vs, O lord, for thy mercy is great, and after the multitude of thy mercies loke vppon vs.

FINIS.

Imprinted at Lon-

don, by Richarde Iugge, Printer to the Queenes Maieſtie.

Cum priuilegio Regiæ Maieſtatis.

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to the Queenes
Maiestie.

Cum priuilegio Regiæ Maiestatis.

A necessary and godly prayer for ye true understanding of Gods word:

preserve me O Almighty God, who thou art ye author of ye holy scriptures & notwithstanding although he be never so wise godly like and learned can understand them except he be taught by thy holy spirit, yt about is ye schoolmaster to lead us faithfully into all truth. Quicksafe therefore I most humbly beseech thee, to breathe into my hart thy blessed spirit, yt may open & inlarge my mind, open my wits, reveale unto me the true understanding of thy holy misteries, and plant in me such a certain & infallible knowledge of thy truth, yt no subtill sophistications of worldly wisdome may pluck me from thy truth, but yt I may have ever a true understanding of thy blessed will, so yt may remain in ye same continually, come life, or go death, unto ye glory of thy blessed name: Amen:

Monday:

Bountifull Lord God & father of mercie and god of all comfort we beg only forgivenes of our sinnes, forgive unto us o deare lord forgive unto us o sinnes, for ye multitude of thy mercies, yt they may be covered, and not imputed unto us, and by ye operation of ye holy ghost we may have power and strength hereafter to resist sinne, by our saviour and lord Jesus christ: Amen:

Tuesday:

O Lord god we desire not a contrite hart and forgetfull of ye sinnes and wickednesse of a sinner, in what hower soever he doth mourne and lament his evill maner of living: grant unto us, O Lord, true contrition of hart, yt we may wholly detest our sinfull life past, and wholly be converted unto thee, by our saviour and lord Jesus christ: Amen:

Wednesday:

O merciful father by whose power and strength we may overcome our enemies both bodily and ghostly: Grant unto us O Lord, yt according to thy promise made in our baptisme, we may overcome ye chief enemies of our soules, yt is, ye desires of ye world, ye lustes of ye flesh, and ye suggestions of ye wicked spirit and so obtein of thee in holines and righteousnesse of life, yt we may serve thee in spirit and in truth: and yt by our lord and saviour Jesus christ: Amen:

Thursday:

O Almighty and everlasting god, who not only giveste every good and perfect gift, but also increasest those good gifts yt thou hast given, we most humbly beseech thee mercifull god to increase in us ye gift of faith, yt we may truely believe in thee and in thy promises made unto us, yt neither by our negligence nor infirmitie of ye flesh, neither by ye greevousnesse of temptation, neither by ye fraile crafties and assaults of the devill, we be driven from thee in ye blood of our saviour

Friday:

Grant unto us O Mercifull god (we most hartely beseech the) knowledg and true understanding of thy word, & al ignorance expelled, we may know what thy will and pleasure is in all things, and how to do our dutie, and truly thy walke in our vocation, and also we may express in our living those things we learne, & we be not only hearers of thy word good lord but also doers of the same, by our saviour and lord Jesus christ.

Saturday:

O Almightie god, who hast prepared everlasting life, to all those that be thy faithful servants: Grant unto us lord sure hope of that life everlasting, that we being in this miserable world may have some taste and feeling of it in our harte, and not by our doing, but by the merit and deserving of our saviour and lord Jesus christ Amen:

O merciful god, our only aide succour, and strength at all times: grant unto us O lord, in the time of prosperitie that we be not proud, and so forget thee: but that we by thy holy power and strength we may cleave unto thee and in the time of adversitie that we fall not into infidelitie and desperation, but that always we by a constant faith we may call for helpe unto thee grant this, O lord for our advocates sake and saviour Jesus christ: Amen:

Sunday:

O almighty and mercifull Lord, who gavest unto thy holy people, the holy ghost, as a sure pledg of thy heavenly kingdom: grant unto us o Lord this holy spirit, whereby we may witnesse unto our spirit that we are the children and heires of thy kingdome, that by the operation of this spirit we may kill al corrupt lyke, unclenesse, vanitie, concupiscence and evill affections contrary to thy will, by our saviour and Lord Jesus christ: Amen:

Raynold. Censura. lib. Apocryph. tom. 1. pract. 2. & 7. col. 73. 74.

The Pſal-

ter or Pſalmes
of Dauid,
after the tranſlation
of the great Byble,
poynted as it ſhalbe ſong
or ſayde in Chur-
ches.

1577.

OMNE BONV SVPERN E

The Psal-

ter or Psalmes
of Dauid,
after the new Latin
of Tremellius
and Iunius, Iewish
translated also by Iunius
or Englished by Chur-
cher.

1577.

Non oportet psalmos in conventibus canere, sed in uno quoque psalmo intrinseco spatio, lectione finiri. Concil. 2 adic. apud. Binnium. Tom. 1. pag. 287

Moneth. The.i.day.

The Psalmes of Dauid.

Beatus vir qui non abiit. Psal.i.

BLessed is that man that hath not walked in the counsayle of the vngodly, nor stande in the way of sinners: and hath not syt in the seate of the scornefull. Mornyng prayer.

2 But his delight is in the lawe of the Lorde: and in his lawe will he exercise him selfe day and night.

3 And he shalbe lyke a tree planted by the water side: that will bring forth his fruite in due season.

4 His leafe also shal not wither: and looke what soeuer he dooeth, it shal prosper.

5 As for the vngodly, it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth.

6 Therefore the vngodly shall not be able to stande in the iudgement: neither the sinners in the congregation of the ryghteous. vide Iunium.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shal perishe.

Quare

Quare fremuerunt Gentes. Psal.ii.

WHy do the Heathen so furiously rage togeather: and why doo the people imagine a vayne thyng?

2. The kinges of the earth stande vp, and the rulers take counsayle togeather: agaynst the Lorde, and agaynst his annoynted.

3. Let vs breake theyr bondes asunder: and cast away theyr cordes from vs.

4. He that dwelleth in heauen shall laugh them to scorne: the Lorde shal haue them in derision.

5. Then shal he speake vnto them in his wrath: and vexe them in his sore displeasure.

6. Yet haue I set my king vpon my holy hil of Sion.

7. I wyll preache the lawe, whereof the Lorde hath sayde vnto me: thou art my sonne, this day haue I begotten thee.

R. vide Bin. conc. Tom. 1. pag. 283.

8. Desyre of me, and I shall geue thee the Heathen for thine inheritance: and the vttermost partes of the earth for thy possession.

9. Thou shalt bruise them with a rodde of iron: and breake them in peeces lyke a potters vessell.

10. Be wyse nowe therefore, O ye kinges: be learned ye that are iudges of the earth.

11. Serue the Lorde in feare: and reioyce vnto him with reuerence.

12. Kysse the sonne lest he be angry, and so ye perysh from the ryght way: if his wrath be kindled, yea but a litle, blessed are all they that put their trust in him.

Right away. Barlow B. of Lincol. Answ. to a nameless Catholi. pag. 4
ministers of Lincolns Diocese. pag. 12. print. 1605.

Domine

Domine quid multiplicati. Psalm.iii.

LOrde, howe are they encreased that trouble me: many are they that ryse against me.

2. Many one there be that say of my soule: there is no helpe for him in (his) God.

3. But thou (O Lord) art my defender: thou art my worshyp, and the lifter vp of my head.

4. I did call vpon the Lorde with my voyce: and he hearde me out of his holy hill.

5. I laide me downe and slept, and rose vp agayne: for the Lorde susteyned me.

6. I will not be afraide of tenne thousandes of people: that haue set them selues against me rounde about.

7. Vp Lord, and helpe me, O my God: for thou smitest all mine enimies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8. Saluation belongeth vnto the Lorde: and thy blessing is vpon the people.

Cum inuocarem. Psalm.iiij.

HEare me when I call, O God of my righteousnesse: thou hast set me at libertie when I was in trouble, haue mercie vpon me, & hearken vnto my prayer.

2. O ye sonnes of men, how long will ye blaspheme myne honour: and haue such pleasure in vanitie, and leese after lesing.

3. Knowe this also, that the Lorde hath chosen to him selfe the man that is godly: when I call vpon the Lorde, he will heare me.

4. Stande in awe, and sinne not: commune with your owne hart, and in your chamber, and be styll.
5. Offer the sacrifice of righteousnesse: and put your
7. trust in the Lorde.
6. There be many that say: who wyll shewe vs any good?
7. Lorde lyft thou vp: the light of thy countenaunce vpon vs.
8. Thou hast put gladnesse in my harte: since the tyme that their corne and wine (and oyle) encreased.
minist. of Lincol. Diocess. pag. 12.
9. I wyll lay me downe in peace, and take my rest:
for it is thou Lorde onely that makest me dwel in
safetie.

Verba mea auribus. Psal. v.

POnder my wordes, O Lorde: consyder my meditation.
2. O hearken thou vnto the voyce of my calling, my kyng and my God: for vnto thee wyl I make my prayer.
3. My voyce shalt thou heare betymes, O Lorde: early in the morning wyll I direct my prayer vnto thee, and will looke vp.
4. For thou art the GOD that hast no pleasure in
wickednesse: neyther shall any euill dwell with
thee.
5. Suche as be foolishe shall not stand in thy syght: P.
for thou hatest all them that worke vanitie. P.
6. Thou shalt destroy them that speake leasyng: the P.
Lord wil abhorre both the bloodthirstie and deceitfull man. P.
7. But as for me, I wyl come into thine house, euen

vpon

vpon the multitude of thy mercy: and in thy feare wyl I woorship towarde thy holy temple.

8. Leade me (O Lorde) in thy ryghteousnesse, because of myne enimies: make thy way playne before my face.

9. For there is no faythfulnesse in his mouth: their inwarde partes are very wickednesse.

10. Their throte is an open sepulchre: they flatter with theyr tongues.

11. Destroy thou them (O GOD) let them perysshe through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.

12. And let al them that put their trust in thee reioyce: they shall euer be geuyng of thankes, because thou defendest them, they that loue thy name shalbe ioyful in thee.

13. For thou Lorde wilt geue thy blessyng vnto the ryghteous: and with thy fauourable kindnesse wilt thou defende hym, as with a shielde.

Domine ne in furore. Psal. vi.

Lorde rebuke me not in thine indignation: neyther chasten me in thy displeasure. Euenyng prayer.

2. Haue mercy vpon me, O Lord, for I am weake: O Lorde heale me, for my bones are vexed.

3. My soule is also sore troubled: but Lorde howe long wylt thou punishe me?

4. Turne thee (O Lorde) and deliuer my soule: oh saue me for thy mercies sake.

5. For in death no man remembreth thee: and who will geue thee thankes in the pit?
6. I am wery of my groning, euery night washe I my bed: and water my couche with my teares.
7. My beautie is gone for very trouble: and worne away because of all myne enimies.
8. Away from me all ye that woorke vanitie: for the Lorde hath hearde the voyce of my weeping.
9. The Lorde hath hearde my petition: the Lorde will receiue my prayer.
10. All mine enimies shalbe confounded and sore vexed: they shalbe turned backe, and put to shame sodaynely.

Domine deus meus. Psal.vii.

O Lorde my God, in thee haue I put my trust: saue me from all them that persecute me, and deliuer me.
2. Lest he deuour my soule lyke a Lion, and teare it in peeces: whyle there is none to helpe.
3. Oh Lord my God, yf I haue done any such thing: or if there be any wickednesse in my handes.
4. If I haue rewarded euill vnto hym that deale freendly with me: yea, I haue deliuered him that without any cause is myne enimie.
5. Then let myne enimie persecute my soule, and take me: yea let him treade my life downe vpon the earth, and lay myne honour in the dust.
6. Stande vp (O Lorde) in thy wrath, and lift vp thee selfe: because of the indignations of mine enimies, aryse vp for me in the iudgement that thou hast commaunded.

And

7. And so shall the congregation of the people come about thee: for their sakes therefore lyft vp thee selfe againe.

8. The Lorde shall iudge the people, geue sentence with me, O Lorde: according to thy ryghteousnesse, and according vnto the innocencie that is in me.

9. Oh let the wickednesse of the vngodly come to an ende: but guyde thou the iust.

10. For the righteous God: tryeth the very hartes and reynes.

11. My helpe commeth of God: whiche preserueth them that are true of hart.

12. God is a righteous iudge (strong and patient:) and God is prouoked euery day.

13. If a man will not turne, he wil whet his swoord: he hath bent his bowe, and made it redy.

14. He hath prepared for hym the instrumentes of death: he ordeyneth his arrowes against the persecutours.

15. Beholde, he trauayleth with mischeefe: he hath conceiued sorowe, and brought foorth vngodlynesse.

16. He hath grauen and digged vp a pitte, and is fallen hym selfe into the destruction that he made for other.

17. For his trauayle shall come vppon his owne head: and his wickednesse shall fall vpon his owne pate.

18. I wil geue thankes vnto the Lorde, according to his righteousnesse: and will prayse the name of the Lorde the most hygh.

Domine

Domine dominus noſter. Pſal.viii.

O Lorde our gouernour, howe excellent is thy name in all the worlde: thou that haſt ſet thy glory aboue the heauens.

2. Out of the mouth of very babes and ſuckelynges haſt thou ordeined ſtrēgth, becauſe of thine enimies: that thou mighteſt ſtil the enimie, and the auenger:

3. For I wil conſyder the heauens, euen the workes of thy fingers: the Moone and the Starres which thou haſt ordeyned.

4. What is man that thou art ſo myndfull of hym: and the ſonne of man that thou viſiteſt hym?

5. Thou makeſt hym lower then the Angelles: to crowne him with glory and worſhyp.

Fac. Suar. in. 3. tom. 1. ſec. 2. pag. 25.

6. Thou makeſt him to haue dominō of the workes of thy handes: and thou haſt put all thynges in ſubiection vnder his feete.

Ad. M. Torti. lib. Reſpon. pag. 177. Dist. conc. Tom. 3. pag. 287.

7. All Sheepe and Oxen: yea and the beaſtes of the feelde.

8. The foules of the ayre, and the fyſhes of the ſea: and what ſo euer walketh throughe the pathes of the ſeas.

9. O Lorde our gouernour: howe excellent is thy name in all the worlde?

Confitebor tibi. Pſal.ix.

Mornyng prayer.

I Wil geue thankes vnto thee, O Lord, with my whole hart: I wyll ſpeake of all thy marueylous workes.

2. I wyll be glad, and reioyce in thee: yea

yea my tongues wyll I make of thy name, O thou moste highest. x x x

3. Whyle myne enimies are driuen backe: they shall fall, and perishe at thy presence.

4. For thou hast mayntayned my ryght and my cause: thou art set in the throne that iudgest ryght.

5. Thou hast rebuked the Heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.

6. O thou enimie, destructions are come to a perpetuall ende: euen as the cities whiche thou hast destroyed, their memoriall is perished with them.

7. But the Lorde shall endure for euer: he hath also prepared his seate for iudgement.

8. For he shall iudge the worlde in righteousnesse: and minister true iudgement vnto the people.

9. The Lorde also wyl be a defence for the oppressed: euen a refuge in due tyme of trouble.

10. And they that know thy name wil put their trust in thee: for thou Lorde hast neuer fayled them that seeke thee.

11. O prayse the Lorde whiche dwelleth in Sion: shewe the people of his doinges.

12. For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaynt of the poore.

13. Haue mercie vpon me (O Lord:) consider the trouble whiche I suffer for them that hate me, thou that liftest me vp from the gates of death.

14. That I may shewe all thy prayses within the portes of the daughter of Sion; I wyll reioyce in thy

thy saluation.
15. The heathen are sunke downe in the pit that they made: in the same net whiche they hidde priuily, is their owne foote taken.
16. The Lorde is knowen to execute iudgement: the vngodly is trapped in the woorke of his owne handes.
17. The wicked shalbe turned vnto hell: and all the people that forget God.
18. For the poore shall not be alway forgotten: the pacient abidyng of the meeke shall not perysshe for euer.
19. Vp Lorde, and let not man haue the vpper hand: let the Heathen be iudged in thy sight.
20. Put them in feare, O Lorde: that the Heathen may know them selues to be but men.

Vt quid Domine. Psalm. x.

WHY standest thou so farre of (O Lorde:) and hydest thy face in the needefull time of trouble?
2. The vngodly for his owne lust dooth persecute the poore: let them be taken in the crafty wylynesse that they haue imagined.
3. For the vngodly hath made boast of his owne hartes delyre: and speaketh good of the couetous (whom God abhorreth.)
4. The vngodly is so proude, that he careth not for God: neither is God in all his thoughtes.
5. His wayes are alway greeuous: thy iudgementes are farre aboue out of his sight, and therfore defieth he all his enimies.

For

6. For he hath sayde in his hart, tushe, I shall neuer be cast downe: there shall no harme happen vnto me.
7. His mouth is full of cursyng, deceyte, and fraude: vnder his tongue is vngodlynesse and vanitie.
8. He sitteth lurkyng in the theeuishe corners of the streetes: and priuily in his lurkyng dennes dooth he murder the innocent, his eyes are set agaynst the poore.
9. For he lyeth waytyng secretly, euen as a Lion lurketh he in his denne: that he may ravyshe the poore.
10. He dooth ravish the poore: when he getteth hym into his net.
11. He falleth downe, and humbleth hym selfe: that the congregation of the poore may fal into the hand of his captaynes.
12. He hath sayde in his hart, tushe, GOD hath forgotten: he hydeth away his face, and he wyll neuer see it.
13. Aryse, O Lorde God, and lyft vp thyne hand: forget not the poore.
14. Wherefore shoulde the wicked blaspheme GOD: whyle he doth say in his hart, tushe, thou God carest not for it.
15. Surely thou hast seene it: for thou beholdest vngodlynesse and wrong.
16. That thou mayest take the matter into thy hand: the poore committeth hym selfe vnto thee, for thou arte the helper of the freendlesse.
17. Breake thou the power of the vngodly and malitious: take away his vngodlynesse, and thou shalt fynde none.
18. The Lord is kyng for euer and euer: and the Heathen

then are perished out of the lande.

19. Lorde, thou hast heard the desyre of the poore: thou preparest their hart, and thine eare hearkeneth thereto.

20. To helpe the fatherlesse & poore vnto their ryght: that the man of the earth be no more exalted against them.

In Domino confido. Psalm.xi.

IN the Lorde put I my trust: howe say ye then to my soule, that she should flee as a byrde vnto the hill.

2. For loe, the vngodly bende their bowe, and make redy their arrowes within the quiuer: that they may priuily shoote at them which are true of hart.

3. For the fundations will be cast downe: and what hath the righteous done?

4. The Lorde is in his holy temple: the Lordes seate is in heauen.

5. His eyes consyder the poore: and his eye lydes tryeth the children of men.

6. The Lorde alloweth the righteous: but the vngodly, and him that delyghteth in wickednesse, doth his soule abhorre.

7. Vpon the vngodly he shall raine snares, fyre, and brimstone, storme, and tempest: this shalbe their portion to drynke.

8. For the righteous Lorde loueth ryghteousnesse: his countenaunce wyll beholde the thyng that is iust.

Saluum

Saluum me fac domine. Psalm.xii.

HElpe me Lorde, for there is not one godly man left: for the faythfull are minished from among the chyldren of men. Euenyng prayer.

2 They talke of vanitie euerie one with his neyghbour: they doo but flatter with their lippes, and dissemble in their doble hart.

3 The Lorde shal roote out all deceitful lippes: and the tongue that speaketh proude thynges.

4 Whiche haue sayde, with our tongue wyll we preuayle: we are they that ought to speake, who is lord ouer vs?

5 Nowe for the comfortlesse troubles sake of the needie: and because of the deepe sighing of the poore.

6 I will vp (sayth the Lorde) and will helpe euery one from hym that swelleth against him: and wyll set them at rest.

7 The woordes of the Lord are pure woordes: euen as the siluer which from the earth is tried, and purified seuen tymes in the fyre.

8 Thou shalt keepe them, O Lorde: thou shalt preserue hym from this generation for euer.

9 The vngodly walke on euery syde: when they are exalted, the chyldren of men are put to rebuke. Diez conc. tom. 2. pag. 336. §. 16.

Vsquequo Domine. Psalm.xiii.

HOwe long wilt thou forget me, O Lorde, for euer? howe long wylt thou hyde thy face from me?

2 Howe long shall I seeke counsayle in my soule, and

and be so vexed in myne hart: how long shall myne enimies triumph ouer me?

3. Consyder and heare me, O Lorde my God: lyghten myne eyes, that I sleepe not in death.

D. 4. Lest mine enimies say, I haue prevayled agaynst
D. him: for if I be cast downe, they that trouble me wil
D. reioyce at it.

5. But my trust is in thy mercie: & my harte is ioyfull in thy saluation.

6. I wyll sing of the Lorde, because he hath dealt so louingly with me: yea I wyl prayse the name of the Lorde most highest, minist. of Lincol. Diocesse. pag. 12.

Dixit insipiens. Psal. xiiii.

D. THE foole hath sayde in his hart: there is no
D. God.
D. 2. They are corrupt, and become abhominable
D. in their doinges: there is not one that dooth good,
D. no not one.

3. The Lorde looked downe from heauen vpon the chyldren of men: to see if there were any that would vnderstand, and seeke after God.

D. 4. But they are all gone out of the way, they are al-
D. togeather become abhominable: there is none that
D. dooth good, no not one.

D. 5. Their throte is an open sepulchre, with their tongues haue they deceiued: the poyson of Aspes is vnder their lippes.

minist. of Lincol. Diocesse. pag. 12.

D. 6. Their mouth is full of cursyng and bitternesse:
D. their feete are swift to shed blood.
D. 7. Destruction and vnhappinesse is in their wayes,
D. and the way of peace haue they not knowen: there
D. is no feare of God before their eyes.

Haue

8. Haue they no knowledge that they are all suche
workers of mischefe: eatyng vp my people as it were
bread?

9. And call not vppon the Lorde, there were they
brought in great feare: (euen where no feare was)
for God is in the generation of the righteous.

10. As for you, ye haue made a mocke at the counsell
of the poore: because he putteth his trust in the Lord.

11. Who shall geue saluation vnto Israel out of Si-
on: when the Lorde turneth the captiuitie of his
people, then shall Jacob reioyce, and Israel shalbe
glad.

Domine, quis habitabit. Psal. xv.

LOrde, who shall dwell in thy taber- Mornyng
nacle: who shall rest vppon thy holy prayer.
hyll?

2. Euen he that leadeth an vncorrupt
lyfe: and doeth the thyng whiche is
ryght, and speaketh the trueth from
his hart.

3. He that hath vsed no deceyte in his tongue, nor
done euyl to his neighbour: and hath not slaundered
his neighbours.

4. He that setteth not by him selfe, but is lowly in
his owne eyes: and maketh much of them that feare
the Lorde.

5. He that sweareth vnto his neighbour, and dis-
poynteth him not: though it were to his owne hin-
deraunce.

6. He that hath not geuen his money vppon vsurie:
nor taken rewarde agaynst the innocent.

7. Whoso dooeth these thinges: shal neuer fal.

Conserua me Domine. Psal.xvi.

PReserue me, O God: for in thee haue I put my trust.

2. O my soule, thou hast sayde vnto the Lorde: thou art my God, my goodes are nothyng vnto thee.

3. All my delyght is vpon the saintes that are in the earth: and vpon suche as excel in vertue.

4. But they that runne after another God: shal haue great trouble.

5. Their drynke offerynges of blood wyl I not offer: neyther make mention of their names within my lippes.

6. The Lorde hym selfe is the portion of myne inheritaunce, and of my cup: thou shalt maynteyne my lot.

7. The lot is fallen vnto me in a fayre grounde: yea, I haue a goodly heritage.

8. I wyl thanke the Lorde for geuing me warnyng: my reynes also chasten me in the nyght season.

9. I haue set God alway before me: for he is on my ryght hande, therefore I shal not fal.

10. Wherefore my hart was glad, and my glory reioyced: my flesshe also shal rest in hope.

11. For why: thou shalt not leaue my soule in hell: neither shalt thou suffer thine holy one to see corruption.

12. Thou shalt shewe me the pathe of lyfe, in thy presence is the fulnesse of ioye: and at thy ryght hande there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. xvii.

HEare the ryght, O Lord consyder my complaint, and harken vnto my prayer, that goeth not out of faigned lyppes.

2. Let my sentence come forth from thy presence: and let thyne eyes looke vpon the thing that is equal.

3. Thou hast proued and vysited myne hart in the night season, thou hast tried me, and shalt fynde no wickednesse in me: for I am vtterly purposed that my mouth shal not offende.

*4. Because of mens woorkes that are done agaynst the woordes of my lyppes: I haue kept me from the wayes of the destroyer.

*minist. of Incol diocesss. part. 1. pag. 14.

5. O holde thou vp my goinges in thy pathes: that my foote steppes slyp not.

6. I haue called vppon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken vnto my woordes.

7. Shewe thy marueylous louyng kindnesse, thou that art the sauiour of them which put their trust in thee: from suche as resyst thy ryght hande.

8. Keepe me as the apple of an eye: hide me vnder the shadowe of thy wynges.

9. From the vngodly that trouble me: myne enimies compasse me rounde about to take away my soule.

10. They are encloſed in their owne fatte: and their mouth speaketh proude thinges.

11. They lye waytyng in our way on euery syde: turning their eyes downe to the grounde.

12. Lyke as a Lion that is greedy of his pray: and as it were a Lions whelpe lurking in secrete places.

13. Vp Lorde, disappoynt hym, and cast hym downe: delyuer my soule from the vngodlye, whiche is a

swoorde of thyne.

14. From the men of thy hande, O Lorde, from the men I say, and from the euyll worlde: whiche haue their portion in this lyfe, whose bellies thou fyllest with the hyd treasure.

15. They haue children at their delyre: and leaue the rest of their substance for their babes.

16. But as for me, I wyl beholde thy presence in righteousnelle: and when I awake vp after thy likenelle, I shalbe satisfied with it.

Diligam te Domine. Psal. xviii.

Euenyng prayer.

I wyll loue thee, O Lord my strength, the Lorde is my stony rocke and my defence: my sauiour, my God, and my might, in whom I wyll trust, my buckler, the horne also of my saluation, and my refuge.

2. I wyl cal vpon the Lorde, whiche is worthy to be prayed: so shal I be safe from myne enimies.

3. The sorowes of death compalled me: and the ouerflowynges of vngodlinelle made me afrayde.

4. The paynes of hell came about me: the snares of death ouertooke me.

5. In my trouble I wyl cal vpon the Lord: and complayne vnto my God.

6. So shall he heare my voyce out of his (holy) temple: and my complaynt shal come before him, it shall enter euen into his eares.

7. The earth trembled and quaked: the very fundations also of the hilles shooke, and were remooued, because he was wroth.

8. There went a smoke out of his presence: & a consumyng fyre out of his mouth, so that coales were kindeled at it.

He

9. He bowed the heauens also, and came downe: and it was darke vnder his feete.
10. He rode vppon the Cherubims, and dyd flee: he came fleeing vpon the winges of the wynde.
11. He made darkenesse his secrete place: his pauilion rounde about him, with darke water and thicke cloudes to couer him.
12. At the bryghtnesse of his presence his cloudes remoued: haylestones and coales of fyre.
13. The Lorde also thundred out of heauen, and the hyghest gaue his thunder: haylestones, and coales of fyre.
14. He sent out his arrowes, and scattered them: he cast foorth lyghtninges, and destroyed them.
15. The springes of waters were seene, and the foundations of the rounde worlde were discouered at thy chyding, O Lorde: at the blastyng of the breath of thy displeasure.
16. He shall sende downe from the hygh to fetche me: and shall take me out of many waters.
17. He shal deliuer me from my strongest enimie, and from them whiche hate me: for they are to myghtie for me.
18. They preuented me in the day of my trouble: but the Lorde was my vpholder.
19. He brought me foorth also in to a place of libertie: he brought me foorth, euen because he had a fauour vnto me.
20. The Lorde shall rewarde me after my ryghteous dealyng: accordyng to the cleannesse of my handes shall he recompence me.
21. Because I haue kept the wayes of the Lorde: and haue not forsaken my God as the wicked doth.
22. For I haue an eye vnto all his lawes: and wyll

not cast out his commaundementes from me.
23. I was also vncorrupt before him: and eschewed myne owne wickednesse.
24. Therefore shall the Lorde reward me after my righteous dealyng: and according vnto the cleannesse of my handes in his eye syght.
25. With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.
26. With the cleane thou shalt be cleane: and with the frowarde thou shalt learne frowardnesse.
27. For thou shalt saue the people that are in aduersitie: & shalt bring downe the high lokes of the proud.
28. Thou also shalt light my candle: the Lord my God shall make my darkenesse to be lyght.
29. For in thee I shall discomfyte an hoast of men: and with the helpe of my God, I shal leape ouer the wal.
30. The way of God is an vndefyled way, the woorde of the Lorde also is tryed in the fyre: he is the defender of all them that put their trust in him.
31. For who is God but the Lorde: or who hath any strength except our God?
32. It is GOD that gyrdeth me with strength of warre: and maketh my way perfect.
33. He maketh my feete lyke Hartes feete: and setteth me vp on hye.
34. He teacheth my handes to fyght: & myne armes shal breake euen a bowe of steele.
35. Thou hast geuen me the defence of thy saluation: thy right hand also shal holde me vp, and thy louing correction shal make me great.
36. Thou shalt make roome enough vnder me for to goe: that my footesteppes shal not slyde.
37. I wyll folowe vppon myne enimies and ouertake them: neyther wyll I turne agayne, tyll I haue

minist. of Lrde Diocess. part. 1. pag. 14.

haue destroyed them.
38. I wyll smyte them, that they shall not be able to stande: but fal vnder my feete.
39. Thou hast gyrded me with strength vnto the battayle: thou shalt throwe downe myne enemies vnder me.
40. Thou haste made myne enimies also to turne their backes vpon me: and I shall destroy them that hate me.
41. They shall crye, but there shalbe none to helpe them: yea, euen vnto the Lorde shall they crye, but he shall not heare them.
42. I will beate them as small as the dust before the wind: I wil cast them out as the clay in the streates.
43. Thou shalt deliuer me from the struyuynges of the people: and thou shalt make me the head of the Heathen.
44. A people whom I haue not knowē: shal serue me.
45. Assoone as they heare of me, they shall obey me; but the straunge chyldren shal dissemble with me.
46. The straunge chyldren shall fayle: and be afrayde out of their prisons.
47. The Lord liueth, and blessed be my strong helper: and praysed be the God of my saluation.
48. Euen the God which seeth that I be auenged: and subdueth the people vnto me.
49. It is he that deliuereth me from my (cruell) enimies, and setteth me vp aboue myne aduersaries: thou shalt ridde me from the wicked man.
50. For this cause I wyll geue thankes vnto thee, O Lorde, among the Gentiles: and syng prayses vnto thy name.
51. Great prosperitie geueth he vnto his king: and sheweth louyng kindnes vnto Dauid his annoyn-

ted, and vnto his seede for euer.

Cœli enarrant gloriam dei. Psal.xix.

Mornyng prayer.

THE heauens declare the glorye of GOD: and the firmament sheweth his handie worke.

2. One day telleth another: and one nyght certifieth another.

3. There is neither speach nor language: but their voyces are heard among them.

4. Their sounde is gone out into al landes: and their woordes into the endes of the worlde.

5. In them hath he set a tabernacle for the Sunne: whiche commeth foorth as a bridegrome out of his chaumber, and reioyceth as a giaunt to runne his course.

6. It goeth forth from the vttermost part of the heauen, and runneth about vnto the ende of it agayne: and there is no thing hid from the heate therof.

7. The lawe of the Lorde is an vndefyled lawe, conuerting the soule: the testimonie of the Lord is sure, and geueth wisdome vnto the simple.

8. The statutes of the Lorde are ryght, and reioyce the hart: the commaundement of the Lord is pure, and geueth lyght vnto the eyes.

9. The feare of the Lorde is cleane, and endureth for euer: the iudgementes of the Lorde are true, and ryghteous altogeather.

10. More to be desyred are they then golde, yea then muche fyne golde: sweeter also then hony, and the hony

hony combe.
11. Moreouer, by them is thy seruaunt taught: and in keeping of them there is great reward.
12. Who can tell howe ofte he offendeth: O cleanse thou me from my secrete faultes.
13. Keepe thy seruaunt also from presumptious sinnes, least they geat the dominion ouer me: so shall I be vndefyled, and innocent from the great offence.
14. Let the woordes of my mouth, and the meditation of my hart: be (alway) acceptable in thy syght.
15. O Lorde: my strength and my redeemer.

Exaudiat te dominus. Psal. xx.

THE Lorde heare thee in the day of trouble: the name of the God of Jacob defende thee.
2. Sende thee helpe from the sanctuarie: and strength thee out of Sion.
3. Remember all thy offerynges: and accept thy burnt sacrifice.
4. Graunt thee thy hartes desyre: and fulfyll all thy mynde.
5. We wyll reioyce in thy saluation, and triumph in the name of the Lord our God: the Lord perfourme all thy petitions.
6. Now know I that the Lord helpeth his annoynted, and wyl heare him from his holy heauen: euen with the hollsome strength of his right hande.
7. Some put their trust in Charettes, and some in Horses: but we wyll remember the name of the Lorde our God.
8. They are brought downe and fallen: but we are ryssen and stande vpryght.
9. Saue Lorde, and heare vs, O kyng of heauen: when we call (vpon thee.)

Domine

Domine in vertute tua. Psal.xxi.

THe king shall reioyce in thy strength, O Lorde: exceeding glad shal he be of thy saluation.

2. Thou hast geuen him his hartes desyre: and hast not denied him the request of his lyppes.

3. For thou shalt preuent hym with the blessinges of goodnesse: and shalt set a crowne of pure golde vpon his head.

4. He asked lyfe of thee, and thou gauest him a long lyfe: euen for euer and euer.

5. His honour is great in thy saluation: glory and great worshyp shalt thou lay vpon hym.

6. For thou shalt geue hym euerlasting felicitie: and make him glad with the ioy of thy countenaunce.

7. And why? because the king putteth his trust in the Lorde: and in the mercy of the most hyghest, he shal not miscary.

8. All thine enimies shall feele thy hande: thy right hande shall fynde out them that hate thee.

9. Thou shalt make them lyke a fiery ouen in the tyme of thy wrath: the Lorde shall destroy them in his displeasure, and the fyre shall consume them.

10. Their fruite shalt thou roote out of the earth: and their seede from among the chyldren of men.

11. For they intended mischeefe against thee: and imagined suche a deuice as they are not able to performe.

12. Therefore shalt thou put them to flight: and the strynges of thy bowe shalt thou make redy against the face of them.

13. Be thou exalted Lorde in thyne owne strength: so wyll we syng and prayse thy power.

Deus

Deus Deus meus. Psal. xxii.

MY God, my God (looke vpon me) why hast thou forsaken me: and art so farre from my healthy, and from the wordes of my complaynt?

2. O my God I cry in the day tyme, but thou heerest not: & in the night season also I take no rest.

3. And thou continuest holye: O thou worshyp of Israel.

4. Our fathers hoped in thee, they trusted in thee: and thou diddest delyuer them.

5. They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6. But as for me, I am a worme and no man: a very scorne of men, and the outcast of the people.

7. All they that see me, laugh me to scorne: they shoote out their lippes, and shake their heades, saying.

8. He trusted in God that he woulde deliuer him: let him deliuer him if he wyl haue him.

9. But thou art he that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breastes.

10. I haue ben left vnto thee euer since I was borne: thou art my God euen from my mothers wombe.

11. O goe not from me, for trouble is harde at hande: and there is none to helpe me.

12. Many Oxen are come about me: fatte Bulles of Basan close me in on euery syde.

13. They gape vppon me with their mouthes: as it were a ramping and roaryng Lion.

14. I am powred out lyke water, and all my bones are out of ioynt: my hart also in the myddes of my body is euer lyke melting waxe.

My

15. My ſtrength is dryed vp like a potſharde, and my tongue cleaueth to my gummes: and thou ſhalt bryng me into the duſt of death.

pyer. hyeroglyc. 6. 5. pag. 55.

16. For many dogges are come about me: and the counſayle of the wicked layeth ſiege againſt me.

17. They pearſed my handes and my feete, I may tel
2. al my bones: they ſtand ſtaryng and looking vpon
2. me.

18. They part my garmentes among them: and caſt
2. lottes vpon my veſture.

19. But be not thou farre from me, O Lorde: thou art my ſuccour, haſt thee to helpe me.

20. Delyuer my ſoule from the ſwoorde: my darlyng from the power of the dogge.

21. Saue me from the Lions mouth: thou haſt heard me alſo from the hornes of the Unicornes.

22. I wyl declare thy name vnto my brethren: in the middes of the congregation wyl I prayſe thee.

23. O prayſe the Lorde ye that feare hym: magnifie hym all ye of the ſeede of Jacob, and feare him all ye of the ſeede of Iſrael.

24. For he hath not deſpyſed nor abhorred the lowe eſtate of the poore: he hath not hydde his face from him, but when he called vnto him, he heard him.

25. My prayſe is of thee in the great congregation: my vowes wyll I perfourme in the ſyght of them that feare him.

26. The poore ſhall eate and be ſatiſfyed: they that ſeeke after the Lorde ſhall prayſe him, your hart ſhall lyue for euer.

27. All the endes of the worlde ſhall remember themſelues, and be turned vnto the Lorde: and all the kinredes of the nations ſhal worſhip before him.

28. For the kyngdome is the Lordes: and he is the gouernor

gouernour among the people.
29. All suche as be fat vppon earth: haue eaten and woorshipped.
30. Al they that go downe into the dust shal kneele before him: & no man hath quickened his owne soule.
31. † My seede shal serue him: they shalbe counted vnto the Lorde for a generation.
32. They shall come, and the heauens shal declare his righteousnesse: vnto a people that shalbe borne, whom the Lorde hath made.

† minist. of. 2 me. Diocess. pag. 12.

Dominus regit me. Psal. xxiii.

THE Lorde is my Shepheарde: therefore can I lacke nothyng. pascua foris, pascua in hac: Aug: de. Sy. 21: Anima cap: 9.
2. He shall feede me in a greene pasture: & leade me forth beside the waters of comfort.
3. He shal conuert my soule: and bryng me forth in the pathes of ryghteousnesse, for his names sake.
4. Yea, though I walke through the valley of the shadowe of death, I wyll feare no euyll: for thou art with me, thy rodde and thy staffe comfort me.
5. Thou shalt prepare a table for me, against them that trouble me: thou hast annointed my head with oyle, and my cup shalbe full.
6. But thy louyng kindnesse and mercie shal folowe me al the dayes of my lyfe: and I wyll dwell in the house of the Lorde for euer.

3. 3. Sanctificat spiritus corrigit sensualia malla. Conclusum 125. Bon. in psal: in hab. Serv. 10: fol. 84: 11:

Domini est terra. Psal. xxiiii. Jugum. martyr. colloq. cum Tryph. pag. 75

THE earth is the Lords, & al that therein is: the compasse of the world, & they that dwel therin.
2. For he hath founded it vpon the seas: and prepared it vppon the flooddes.
3. Who shal assende into the hyl

Mornyng prayer.

of

of the Lorde: or who shal ryse vp in his holy place?
4. Euen he that hath cleane handes, and a pure hart:
7. & hath not lift vp his mind vnto vanitie, nor sworne
7. to deceiue his neighbour.
5. He shall receiue the blessing from the Lorde: and
7. righteousnesse from the God of his saluation.
6. This is the generation of them that seeke hym:
euen of them that seeke thy face, O Jacob.
7. Lift vp your heades, O ye gates, and be ye lyft vp
ye euerlasting doores: and the king of glory shal come
in.
8. Who is the king of glory? it is the Lord strong and
myghtie: euen the Lorde myghtie in battayle.
9. Lyft vp your heades (O ye gates) and be ye lift vp
ye euerlasting doores: and the king of glory shal come
in.
10. Who is the king of glory? euen the Lord of hostes:
he is the king of glory.

Ad the Domine. Psal. xxv.

VNto thee (O Lorde) wyl I lyft vp my soule, my God, I haue put my trust in thee: O let me not be confounded, neyther let myne enimies tryumph ouer me.
2. For al they that hope in thee shal not be ashamed: but suche as transgresse without a cause, shalbe put to confusion.
3. Shewe me thy wayes, O Lorde: and teache me thy pathes.
4. Leade me foorth in thy trueth, and learne me, for thou art the God of my saluation: in thee hath been my hope al the day long.
5. Call to remembraunce (O Lorde) thy tender mercies: and louyng kyndenesse, whiche haue been euer

euer of olde.
6 O remember not the sinnes and offences of my youth: but according to thy mercy thinke thou vpon me, O Lorde, for thy goodnesse.
7 Gratious and ryghteous is the Lorde: therefore wyl he teache sinners in the way.
8 Them that be meeke shal he guide in iudgement: and suche as be gentle, them shal he learne his way.
9 All the pathes of the Lorde are mercy and trueth: vnto suche as keepe his couenant and his testimonies.
10 For thy names sake, O Lorde: be mercifull vnto my sinne, for it is great.
11 What man is he that feareth the Lorde: him shal he teache in the way that he shal choose.
12 His soule shal dwell at ease: and his seede shal inherite the lande.
13 The secretes of the Lorde are among them that feare him: and he wyl shewe them his couenant.
14 Myne eyes are euer looking vnto the Lord: for he shal plucke my feete out of the net.
15 Turne thee vnto me, and haue mercy vppon me: for I am desolate and in miserie.
16 The sorowes of my hart are enlarged: O bryng thou me out of my troubles.
17 Looke vpon myne aduersitie and miserie: and forgeue me all my sinne.
18 Consider mine enimies howe many they are: and they beare a tyrannous hate agaynst me.
19 O keepe my soule, and delyuer me: let me not be confounded, for I haue put my trust in thee.
20 Let perfectnesse and ryghteous dealing wayte vppon me: for my hope hath ben in thee.
21 Delyuer Israel, O God: out of all his troubles.

Iudica

Iudica me Domine. Psal. xxvi.

BE thou my iudge (O Lorde) for I haue walked innocently: my trust hath ben also in the Lord, therefore shall I not fall.

2. Examine me (O Lorde) and proue me: trye out my reynes and my hart.

3. For thy louing kindnesse is euer before myne eyes: and I wyll walke in thy trueth.

2. 4. I haue not dwelt with vayne persons: neyther
2. wyl I haue felowshyp with the deceitful.

2. 5. I haue hated the congregation of the wicked: and
2. wyl not syt among the vngodly.

2. 6. I wyl washe my handes in innocencie, O Lorde:
2. and so wyl I goe to thyne aulter.

7. That I may shewe the voyce of thankes geuing: and tel of all thy wonderous woorkes.

8. Lorde, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

9. O shut not vp my soule with the sinners: nor my lyfe with the blood thirstie.

10. In whose handes is wickednesse: and their right hande are full of gyftes.

11. But as for me, I wyl walke innocently: O Lord deliuer me, and be merciful vnto me.

12. My foote standeth ryght: I wyll prayse the Lord in the congregations.

Dominus illuminatio. Psal. xxvij.

Euenyng prayer.

2. 2. 2. 2. THe Lord is my light and my saluation, whom then shal I feare: the Lord is the strength of my lyfe, of whom then shal I be afrayd?

2. When the wicked (euen mine enimies and my foes) came vppon me to eate vp my flesh: they stumbled and fell.

Though

3. Though an hoſt of men were laide againſt me, yet ſhall not myne hart be afraide: and though there roſe vp warre againſt me, yet will I put my truſt in him.

4. One thing haue I deſyred of the Lorde, whiche I will require: euen that I may dwell in the houſe of the Lorde al the dayes of my lyfe, to beholde the fayre beautie of the Lorde, and to viſite his temple.

5. For in the tyme of trouble he ſhall hide me in his tabernacle: yea in the ſecrete place of his dwelling ſhall he hyde me, and ſet me vp vppon a rocke of ſtone.

6. And nowe ſhal he lyft vp myne head: aboue mine enimies rounde about me.

7. Therefore will I offer in his dwellyng an oblation with great gladneſſe: I wyl ſing and ſpeake praiſes vnto the Lorde.

8. Hearken vnto my voyce (O Lorde) when I crye vnto thee: haue mercie vpon me, and heare me.

9. My hart hath talked of thee, ſeeke ye my face: thy face Lorde will I ſeeke.

10. O hyde not thou thy face from me: nor caſt thy ſeruant away in diſpleaſure.

11. Thou haſt ben my ſuccour, leaue me not: neyther forſake me, O God of my ſaluation.

12. When my father and my mother forſake me: the Lorde taketh me vp.

13. Teache me thy way, O Lord: and leade me in the right way, becauſe of mine enimies.

14. Deliuer me not ouer into the wyll of myne aduerſaries: for there are falſe witneſſes ryſen vp againſt me, and ſuche as ſpeake wrong.

15. I ſhoulde vtterly haue fainted: but that I beleeue verily to ſee the goodneſſe of the Lorde in the

land of the liuing.

16. O tary thou the Lordes leysure: be strong, and he shal comfort thine hart, and put thou thy trust in the Lord.

Ad te Domine clamabo. Psal. xxviii.

VNto thee wyll I crye, O Lorde my strength: thinke no scorne of me, lest yf thou make as though thou hearest not, I become lyke them that goe downe into the pit.

2. Heare the voyce of my humble petitions when I crye vnto thee: when I hold vp my handes toward the mercie seate of thy holy temple.

3. O plucke me not away (neither destroy me) with the vngodly and wicked doers: which speake freendly to theyr neyghbours, but imagine mischiefe in theyr hartes.

4. Reward them accordyng to their deedes: & according to the wickednesse of theyr owne inuentions.

5. Recompence them after the worke of their handes: pay them that they haue deserued.

6. For they regard not in theyr mind the workes of the Lord, nor the operation of his handes: therefore shall he breake them downe, and not build them vp.

7. Praysed be the Lord: for he hath heard the voyce of my humble petitions.

8. The Lord is my strength and my shielde, my hart hath trusted in him, and I am helped: therefore my hart daunceth for ioy, and in my song wyll I prayse him.

9. The Lorde is my strength: and he is the wholesome defence of his annoynted.

10. O saue thy people, and gesse thy blessing vnto thine inheritance: feede them, and set them vp for euer.

Afferte Domino. Psalm.xxix.

BRing vnto the Lord, O ye mighty, bring young
Rammes vnto the Lord: ascribe vnto the Lorde
woorshyp and strength.
2. Geue the Lorde the honour due vnto his name:
woorship the Lord with holy woorshyp.
3. It is the Lord that commaundeth the waters: it
is the glorious God that maketh the thunder.
4. It is the Lord that ruleth the sea, the voyce of the
Lord is mighty in operation: the voyce of the Lord
is a glorious voyce.
5. The voyce of the Lorde breaketh the Cedar trees:
yea the Lord breaketh the Cedars of Libanus.
6. He made them also to skip lyke a Calfe: Libanus
also and Syrion lyke a young Unicorne.
7. The voyce of the Lorde diuideth the flambes of
fyre, the voyce of the Lorde shaketh the wyldernesse:
yea the Lord shaketh the wyldernesse of Cades.
8. The voyce of the Lord maketh the Hindes to bring
foorth young, and discouereth the thicke bushes: in
his temple dooth euery man speake of his honour.
9. The Lord sitteth aboue the water flood: and the
Lord remayneth a kyng for euer.
10. The Lord shall geue strength vnto his people: the
Lord shal geue his people the blessing of peace.

frat. fra. Snarez in Apoc. fo. 1°. pag. 3 pen. lib. 8. cap. 32. Arist. hist. Animal. lib. 9. cap. 6.

Exaltabo te Domine. Psalm.xxx.

I will magnifie thee, O Lord, for thou Mornyng
hast set me vp: and not made my prayer.
foes to triumph ouer me.
2. O Lorde my God, I cryed vnto
thee: and thou hast healed me.
3. Thou Lord hast brought my soule
out of hel: thou hast kept my life from them that goe

downe to the pit.

4. Sing prayses vnto the Lord (O ye saintes of his:) and geue thankes vnto him for a remembrance of his holinesse.

5. For his wrath endureth but the twinckling of an eye, and in his pleasure is lyfe: heauinesse may endure for a night, but ioy commeth in the morning.

6. And in my prosperitie I saide, I shal neuer be remooued: thou Lorde of thy goodnesse hadst made my hill so strong.

7. Thou diddest turne thy face (from me:) and I was troubled.

8. Then cryed I vnto thee, O Lorde: and gate me vnto my Lorde right humbly.

9. What profite is there in my blood: when I goe downe to the pit?

10. Shall the dust geue thankes vnto thee: or shall it declare thy trueth.

11. Heare (O Lorde) and haue mercie vpon me: Lord be thou my helper.

12. Thou hast turned my heauinesse into ioy: thou hast put of my sackcloth, & girded me with gladnesse.

13. Therefore shall euery good man syng of thy prayse without ceassing: O my God, I will geue thankes vnto thee for euer.

In te Domine speraui. Psal. xxxi.

IN thee, O Lord, haue I put my trust: let me neuer be put to confusion, deliuer me in thy ryghteousnesse.

2. Bowe downe thine eare vnto me: make haste to deliuer me.

3. And be thou my strong rocke, and the house of defence: that thou mayest saue me.

For

4 For thou art my strong rocke and my castle: be thou also my guyde, and leade me for thy names sake.
5 Drawe me out of the net that they haue layd priuily for me: for thou art my strength.
6 Into thy handes I commend my spirite: for thou hast redeemed me, O Lorde, thou God of trueth.
7 I haue hated them that holde of superstitious vanities: and my trust hath been in the Lorde.
8 I will be glad, and reioyce in thy mercie: for thou hast considered my trouble, and hast knowen my soule in aduersitie.
9 Thou hast not shut me vp into the hande of the enimie: but hast set my feete in a large rome.
10 Haue mercie vpon me, O Lorde, for I am in trouble: and myne eye is consumed for very heauinesse, yea my soule and my body.
11 For my lyfe is waxen olde with heauinesse: and my yeeres with mourning.
12 My strength faileth me because of mine iniquitie: and my bones are consumed.
13 I became a reproofe among all mine enimies, but specially among my neighbours: and they of myne acquaintance were afraide of me, and they that did see me without, conueyed them selues from me.
14 I am cleane forgotten as a dead man out of mind: I am become lyke a broken vessell.
15 For I haue heard the blasphemie of the multitude: and feare is on euery side, while they conspire together against me, and take their counsel to take away my life.
16 But my hope hath ben in thee, O Lorde: I haue sayde, thou art my God.
17 My time is in thy hand, deliuer me from the hand of mine enimies: and from them that persecute me.

18. Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.
19. Let me not be confounded, O Lorde, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the graue.
20. Let the lying lippes be put to silence: which cruelly, disdaynefully, & dispitefully speake against the righteous.
21. O howe plentifull is thy goodnesse, whiche thou hast layd vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men.
22. Thou shalt hide them priuilie by thyne owne presence, from the prouoking of al men: thou shalt keepe them secretly in thy tabernacle from the strife of tongues.
23. Thankes be to the Lorde: for he hath shewed me marueylous great kindnesse in a strong citie.
24. And when I made haste, I sayde: I am cast out of the sight of thyne eyes.
25. Neuertheless, thou heardest the voyce of my prayer: when I cryed vnto thee.
26. O loue the Lord all ye his saintes: for the Lorde preserueth them that are faithfull, and plenteously rewardeth the proud doer.
27. Be strong, and he shall stablishe your hart: all ye that put your trust in the Lorde.

Beati quorum. Psalm.xxxii.

Euenyng prayer.

BLessed is he whose vnrighteousnesse is forgeuen: and whose sinne is couered.
2. Blessed is the man vnto whom the Lord imputeth no sinne: and in whose spirite there is no guile.

For

3. For whyle I helde my tongue: my bones consumed away through my dayly complayning.
4. For thy hand is heauie vpon me day and nyght: and my moysture is like the drought in Sommer.
5. I will knowledge my sinne vnto thee: and myne vnrighteousnesse haue I not hyd.
6. I sayde, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne. Selah.
7. For this shall euery one that is godly make his prayer vnto thee in a tyme when thou mayest be found: but in the great water flooddes they shal not come nigh him.
8. Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt compasse me about with songues of deliuerance.
9. I will enfourme thee, and teache thee in the way wherein thou shalt goe: and I will guide thee with mine eye.
10. Be ye not like to Horse and Mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, lest they fall vpon thee.
11. Great plagues remayne for the vngodly: but who so putteth his trust in the Lorde, mercy embraceth him on euery side.
12. Be glad, O ye righteous, and reioyce in the Lord: and be ioyfull all ye that are true of hart.

Exultate iusti in domino. Psal. xxxiii.

REioyce in the Lorde, O ye righteous: for it becommeth well the iust to be thankfull.
2. Prayse the Lord with ỹ Harpe: sing Psalmes vnto him with the Lute and instrument of tenne stringes.

3. Sing vnto the Lorde a newe song: syng prayses lustily (vnto him) with a good courage.
4. For the woorde of the Lorde is true: and all his woorkes are faithfull.
5. He loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lorde.
6. By the woorde of the Lorde were the heauens made: and all the hostes of them by the breath of his mouth.
7. He geathereth the waters of the sea togeather, as it were vpon an heape: and layeth vp the deepe as in a treasure house.
8. Let all the earth feare the Lorde: stand in awe of him all ye that dwell in the worlde.
9. For he spake, and it was done, he commaunded, and it stood fast.
10. The Lord bringeth the counsaile of the Heathen to nought: and maketh the deuises of the people to be of none effect (and casteth out the counsayles of Princes.)
11. The counsaile of the Lorde shall endure for euer: and the thoughtes of his hart from generation to generation.
12. Blessed are the people whose God is the Lorde Iehouah: and blessed are the folke that he hath chosen to him to be his inheritance.
13. The Lord looked downe from heauen, and beheld all the children of men: from the habitation of his dwelling he considereth all them that dwell in the earth.
14. He fashioneth all the hartes of them: and vnderstandeth all their woorkes.
15. There is no king that can be saued by the multitude of an host: neither is any mighty man deliuered by

by much strength.
16. An horse is counted but a vaine thing to saue a man: neither shall he deliuer any man by his great strength.
17. Behold, the eye of the lord is vpon them that feare him: & vpon them that put their trust in his mercie.
18. To deliuer their soules from death: and to feede them in the time of dearth.
19. Our soule hath patiently taryed for the Lord: for he is our helpe and our shielde.
20. For our hart shal reioyce in him: because we haue hoped in his holy name.
21. Let thy mercifull kindnesse (O Lord) be vpon vs: like as we haue put our trust in thee.

Benedicam dominum. Psalm.xxxiiii.

I Wyl alway geue thankes vnto the lord: his praise shall euer be in my mouth.
2. My soule shall make her boast of the Lorde: the humble shall heare thereof, and be glad.
3. O prayse the Lorde with me: and let vs magnifie his name togeather.
4. I sought the Lord, and he hearde me: yea, he deliuered me out of all my feare.
5. They had an eye vnto him, and were lightened: and their faces were not ashamed.
6. Loe, the poore cryeth, and the Lord heareth him: yea, and saueth hym out of all his troubles.
7. The angel of the Lord tarieth rounde about them that feare him: and deliuereth them.
8. O taste and see howe gratious the Lorde is: blessed is the man that trusteth in him.
9. O feare the Lorde ye that be his saintes: for they that feare him lacke nothing.
10. The Lions doo lack, and suffer hunger: but they whiche

which seeke the Lord, shal want no maner of thing that is good.

11. Come ye children and hearken vnto me: I wyll teache you the feare of the Lord.

12. What man is he that lusteth to liue, and woulde faine see good dayes: keepe thy tongue from euyll, and thy lippes that they speake no guile.

13. Eschewe euil, & do good: seeke peace and ensue it.

14. The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15. The countenaunce of the Lorde is agaynst them that doo euyl: to roote out the remembrance of them from of the earth.

16. The righteous crye, and the Lord heareth them: and deliuereth them out of all their troubles.

17. The Lord is nigh vnto them that are of a contrite hart: and wyll saue such as be of an humble spirite.

18. Great are the troubles of the righteous: but the Lord deliuereth him out of all.

Ber: the cute, carnes et ossibus anima: fol. 93. D:

19. He keepeth all his bones: so that not one of them is broken.

20. But misfortune shall slay the vngodly: and they that hate the righteous shalbe desolate.

21. The Lorde deliuereth the soules of his seruantes: and all they that put their trust in hym shall not be destitute.

vpon Ps. 5. of nbb: 35. 68. 69.

Iudica domine nocentes. Psal. xxxv.

Mornyng prayer.

PLeade thou my cause, O Lord, with them that striue with me: and fyght thou against thē that fight against me.

2. Lay hande vpon the shielde and buckler: and stande vp to helpe me.

Bring

3. Bring foorth the speare, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.

4. Let them be confounded and put to shame, that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mischeefe for me.

5. Let them be as the dust before the winde: and the angel of the Lorde scattering them.

6. Let their way be darke and slipperie: and let the angel of the Lord persecute them.

7. For they haue priuily layde their net to destroy me without a cause: yea euen without a cause haue they made a pit for my soule.

8. Let a sodayne destruction come vppon him vnawares, and his net that he hath layde priuily, catche him selfe: that he may fall into his owne mischiefe.

9. And my soule be ioyfull in the Lord: it shal reioyce in his saluation.

10. All my bones shal say, Lord who is like vnto thee, whiche deliuerest the poore from him that is to strong for him: yea the poore and him that is in miserie, from him that spoyleth him.

11. False witnesse dyd ryse vp: they layd to my charge thinges that I knewe not.

12. They rewarded me euil for good: to the great discomfort of my soule.

13. Neuertheless, when they were sicke, I put on sackcloth, and humbled my soule with fastyng: and my prayer shall turne into myne owne bosome.

14 I behaued mee selfe as though it had been my freend, or my brother: I went heauyly as one that mourneth for his mother.

15. But in myne aduersitie they reioyced, and geathered

red them togeather: yea the very abiectes came togeather against me vnawares, making mowes at me, and ceassed not.

16. With the flatterers were bulie mockers: which gnashed vpon me with their teeth.

17. Lorde howe long wylt thou looke vppon this: O deliuer my soule from the calamities whiche they bring on me, and my darling from the Lions.

18. So will I geue thee thankes in the great congregation: I wyl prayse thee among much people.

19. O let not them that are mine enimies triumph ouer me vngodly: neither let them winke with their eyes that hate me without a cause.

20. And why? their communing is not for peace: but they imagine deceitfull woordes against them that are quiet in the land.

21. They gaped on me with their mouthes, and sayde: fye on thee, fye on thee, we sawe it with our eyes.

22. This thou hast seene, O Lorde: holde not thy tongue then, goe not farre from me, O Lorde.

23. Awake and stand vp to iudge my quarrell: auenge thou my cause, my God, and my Lorde.

24. Iudge me (O Lorde my GOD) according to thy righteousnesse: and let them not triumph ouer me.

25. Let them not say in their hartes, there, there, so woulde we haue it: neither let them say, we haue deuoured him.

26. Let them be put to confusion & shame togeather that reioyce at my trouble: let them be clothed with rebuke and dishonor, that boast them selues agaynst me.

27. Let them be gladde and reioyce that fauour my righteous

righteous dealing: yea, let them say alway, blessed be the Lorde which hath pleasure in the prosperitie of his seruaunt.

28 And as for my tongue, it shalbe talking of thy righteousnesse: and of thy praise all the day long.

Dixit iniustus. Psal. xxxvj.

MY hart sheweth me the wickednesse of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth him selfe in his owne sight: vntill his abominable sinne be founde out.

3 The woordes of his mouth are vnrighteous, and full of deceit: he hath left of to behaue him selfe wisely, and to doo good.

4 He imagineth mischeefe vpon his bed, and hath set him selfe in no good way: neyther dooth he abhorre any thing that is euyll.

5 Thy mercie, O Lorde, reacheth vnto the heauen: and thy faythfulnesse vnto the cloudes.

6 Thy righteousnesse standeth like the strong mountaines: thy iudgementes are like the great deepe.

7 Thou Lorde shalt saue both man and beaste, how excellent is thy mercie, O God: and the children of men shall put their trust vnder the shadowe of thy wynges.

8 They shalbe satisfied with the plenteousnesse of thy house: and thou shalt geue them drinke of thy pleasures, as out of the riuer.

9 For with thee is the well of lyfe: and in thy lyght shall we see light.

10 O continue forth thy louing kindnesse vnto them that knowe thee: and thy righteousnesse vnto them that are true of hart.

O let

11. O let not the foote of pride come agaynst me: and
let not the hand of the vngodly cast me downe.
12. There are they fallen (al) that worke wickednesse:
they are cast downe, and shall not be able to stand.

vide Ambros: offic: lib: 1. cap: 15: 16: Euenyng prayer.

Noli emulari. Psal. xxxvii.

FRet not thee selfe because of the vngodly: neyther be thou enuious against the euil doers.
2. For they shall soone be cut downe lyke the grasse: & be wythered euen as the greene hearbe.
3. Put thou thy trust in the Lorde, and be doing good: dwel in the land, & verily thou shalt be fedde.
4. Delight thou in the Lord: and he shall geue thee thy hartes desyre.
5. Commit thy way vnto the Lord, and put thy trust in him: and he shall bring it to passe.
6. He shall make thy righteousnesse as cleare as the lyght: and thy iust dealing as the noone day.
7. Holde thee still in the Lorde, and abide patiently vppon him: but greeue not thee selfe at him whose way dooth prosper, agaynst the man that doth after euil counsailes.
8. Leaue of from wrath, and let goe displeasure: fret not thee selfe, els shalt thou be moued to doo euyll.
9. Wicked doers shalbe rooted out: and they that patiently abide the Lorde, those shall inherite the land.
10. Yet a little whyle, and the vngodly shalbe cleane gone: thou shalt looke after his place, and he shalbe away.
11. But the meeke spirited shal possesse the earth: and shalbe refreshed in the multitude of peace.
12. The vngodly seeketh counsayle agaynst the iust: and gnasheth vpon him with his teeth.

The

13. The Lorde shall laugh hym to scorne: for he hath
seene that his day is comming.
14. The vngodly haue drawen out the swoorde, and
haue bent theyr bowe: to cast downe the poore and
needy, and to slay such as be of a right conuersation.
15. Theyr swoord shall goe through theyr owne hart:
and theyr bowe shalbe broken.
16. A small thyng that the righteous hath: is better
then great riches of the vngodly.
17. For the armes of the vngodly shalbe broken: and
the Lord vpholdeth the righteous.
18. The Lorde knoweth the dayes of the godly: and
theyr inheritance shall endure for euer.
19. They shall not be confounded in the perillous
tyme: and in the dayes of dearth they shall haue ye-
nough.
20. As for the vngodly, they shall perishe, and the en-
mies of the Lord shal consume as the fat of lambes:
yea euen as the smoke shall they consume away.
21. The vngodly borroweth, and payeth not agayne:
but the ryghteous is mercifull and liberall.
22. Such as be blessed of God, shal possesse the lande:
and they that be cursed of him, shalbe rooted out.
23. The Lord ordereth a good mans going: and ma-
keth his way acceptable to him selfe.
24. Though he fall, he shall not be cast away: for the
Lord vpholdeth him with his hand.
25. I haue been young, and now am old: and yet saw
I neuer the ryghteous forsaken, nor his seede, beg-
gyng theyr bread.
26. The ryghteous is euer mercifull, and lendeth: and
his seede is blessed.
27. Flee from euil, and do the thyng that is good: and
dwell for euermore.

For

28 For the Lorde loueth the thyng that is right: he forsaketh not his that be godly, but they are preserued for euer.

29 The righteous shalbe punished: as for the seede of the vngodly, it shalbe rooted out.

30 The righteous shall inherite the lande: and dwel therein for euer.

31 The mouth of the righteous is exercised in wysedome: and his tongue wyl be talking of iudgement.

32 The lawe of his God is in his hart: and his goinges shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lorde wyll not leaue him in his hande: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and he shall promote thee, that thou shalt possesse the lande: when the vngodly shall perishe, thou shalt see it.

36 I mee selfe haue seene the vngodly in great power: and flourishing like a greene Bay tree.

37 And I went by, and loe, he was gone: I sought him, but (his place) coulde no where be founde.

38 Keepe innocencie, and take heede vnto the thyng that is right: for that shal bring a man peace at the last.

39 As for the transgressours they shall perishe together: and the ende of the vngodly is, they shalbe rooted out at the last.

40 But the saluation of the righteous commeth of the Lorde: whiche is also their strength in the time of trouble.

41 And the Lord shall stand by them, and saue them: he shal deliuer them from the vngodly, and shal saue them, because they put their trust in him.

Domine

Domine, ne in furore. Pſal.xxxviii.

Put me not to rebuke (O Lorde) in thine anger: neither chaſten me in thy heauie diſpleaſure. Mornyng prayer.

2 For thine arrowes ſticke faſt in me: & thy hand preſſeth me ſore.

3 There is no health in my fleſh, becauſe of thy diſpleaſure: neyther is there any reſt in my bones, by reaſon of my ſinne.

4 For my wickednesse are gone ouer my head: and are lyke a ſore burden, to heauie for me to beare.

5 My woundes ſtinke and are corrupt: through my foolishnesse.

6 I am brought into ſo great trouble and miſerie: that I goe mournyng al the day long.

7 For my loynes are fylled with a ſore diſeaſe: and there is no whole part in my body.

8 I am feeble and ſore ſmitten: I haue roared for the very diſquietneſſe of my hart.

9 Lorde, thou knoweſt all my deſyre: and my gronyng is not hyd from thee.

10 My hart panteth, my ſtrength hath fayled me: and the ſyght of myne eyes is gone from me.

11 My louers and my neighbours did ſtand looking vpon my trouble: and my kinſmen ſtood a farre of.

12 They alſo that ſought after my life, laide ſnares for me: & they that went about to doo me euyl, talked of wickednesse, and imagined deceite al the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which dooth not open his mouth.

14 I became euen as a man that heareth not: and in whoſe mouth are no reproofes.

15. For in thee, O Lorde, haue I put my truſt: thou ſhalt anſweare for me, O Lorde my God.
16. I haue required that they (euen myne enimies) ſhoulde not triumphe ouer me: for when my foote ſlypt, they reioyced greatly againſt me.
17. And I truely am ſet in the plague: and my heauineſſe is euer in my ſyght.
18. For I wyl confeſſe my wickednelle: and be ſorie for my ſinne.
19. But myne enimies liue, & are mightie: and they that hate me wrongfully, are many in number.
20. They alſo that rewarde euyl for good, are againſt me: becauſe I folowe the thing that good is.
21. Forſake me not (O Lorde my God:) be not thou farre fro me.
22. Haſte thee to helpe me: O lord God of my ſaluation.

Dixi, cuſtodiam vias. Pſal. xxxix.

I Sayde, I wyll take heede to my wayes: that I offende not in my tongue.
2. I wil keepe my mouth (as it were with a bridle:) while the vngodly is in my ſyght.
3. I helde my tongue, and ſpake nothyng: I kept ſilence, yea euen from good workes, but it was payne and greefe to me.
4. My hart was hot within me, and whyle I was thus muſing the fyre kindled: and (at the laſt) I ſpake with my tongue.
5. Lorde let me knowe myne ende, and the number of my dayes: that I may be certifyed howe long I haue to lyue.
6. Beholde, thou haſt made my dayes as it were a ſpanne long: and myne age is euen as nothyng in reſpect of thee, and verily euery man lyuyng is altogeather vanitie.

For

7. For man walketh in a vayne shadowe, and disquieteth himselfe in vayne: he heapeth vp richesse, and can not tel who shal geather them.
8. And now Lord, what is my hope? truely my hope is euen in thee.
9. Deliuer me from all mine offences: and make me not a rebuke vnto the foolyshe.
10. I became dumbe, and opened not my mouth: for it was thy doing.
11. Take thy plague away from me: I am euen consumed by the meanes of thy heauie hande.
12. When thou with rebukes doest chasten man for sinne, thou makest his beautie to consume away, lyke as it were a moth fretting a garment: euery man therefore is but vanitie.
13. Heare my prayer, O Lorde, and with thine eares consyder my calling: hold not thy peace at my teares.
14. For I am a stranger with thee, and a soiourner: as al my fathers were.
15. Oh spare me a litle, that I maye recouer my strength: before I goe hence, and be no more seene.

† minist. of Lincs Diocesse. pag. 12.

Expectans expectaui. Psalm. xl.

I wayted patiently for the Lorde: and he enclined vnto me, and heard my callyng.
1. He brought me also out of the horrible pyt, out of the myre and clay and set my feete vpon the rocke, and ordered my goynges.
2. And he hath put a newe song in my mouth: euen a thankes geuyng vnto our God.
3. Many shal see it, and feare: and shal put their trust in the Lorde.
4. Blessed is the man that hath set his hope in the Lorde: and turned not vnto the proude, and to suche

as goe about with lyes.

5. O Lord my God, great are thy wonderous workes which thou hast done: like as be also thy thoughtes which are to vswarde, and yet there is no man that ordereth them vnto thee.

6. If I woulde declare them, & speake of them: they shoulde be more then I am able to expresse.

7. Sacrifice and meate offering thou wouldest not haue: but mine eares hast thou opened.

8. Burnt offringes, and sacrifice for sinne hast thou not required: then sayde I, Loe, I come.

pard. cal. orth. cap. 5. pag. 96.

propriū christi 9. In the volume of the booke it is written of me that I shoulde fulfyl thy wyl, O my God: I am content to doo it, yea thy lawe is within my hart.

10. I haue declared thy righteousnesse in the great congregation: loe, I will not refraine my lippes, O Lorde, and that thou knowest.

11. I haue not hidde thy righteousnesse within my hart: my talking hath been of thy trueth, and of thy saluation.

12. I haue not kept backe thy louing mercie & trueth: from the great congregation.

13. Withdraw not thou thy mercy from me, O Lord: let thy louing kindnesse and thy trueth alway preserue me.

14. For innumerable troubles are come about me,

propriū Dauidis

my sinnes hath taken suche holde vpon me, that I am not able to looke vp: yea, they are moe in number then the heares of my head, and my hart hath fayled me.

15. O Lord, let it be thy pleasure to deliuer me: make haste, O Lord, to helpe me.

16. Let them be ashamed and confounded togeather that seeke after my soule to destroy it: let them be driuen

driuen backwarde, and put to rebuke that wishe me euyl.

17. Let them be desolate, and rewarded with shame, that say vnto me: fye vpon thee, fye vpon thee.

18. Let all those that seeke thee, be ioyfull and glad in thee: and let suche as loue thy saluation, say alway, the Lorde be prayed.

19. As for me, I am poore and needie: but the Lorde careth for me. commne vtrisq.

20. Thou art my helper and redeemer: make no long tarrying, O my God.

Beatus qui intelligit. Psal.xli.

BLessed is he that considereth the poore and needie: the Lord shal deliuer him in the time of trouble. Euenyng prayer.

2. The Lord preserue him and keepe him alyue, that he may be blessed vpon earth: and deliuer not thou him into the wyl of his enimies.

3. The Lorde comfort him when he lyeth sicke vpon his bedde: make thou al his bedde in his sickenesse.

4. I sayde, Lorde be mercifull vnto me: heale my soule, for I haue sinned agaynst thee.

5. Myne enimies speake euyll of me: when shall he dye, and his name perishe?

6. And if he come to see me, he speaketh vanitie: and his hart conceyueth falshood within hym selfe, and when he commeth forth, he telleth it.

7. All mine enimies whysper togeather against me: euen against me doo they imagine this euil.

8. Let the sentence of gyltines proceede against him: and nowe that he lyeth, let him rise vp no more.

9. Yea, euen mine owne familier freende, whom I
2. trusted: whiche dyd also eate of my bread, hath layde
7. great wayte for me.
10. But be thou mercifull vnto me, O Lord: raise thou me vp agayne, and I shal reward them.
11. By this I knowe thou fauourest me: that myne enimie dooth not triumphe against me.
12. And when I am in my healthy, thou vpholdest me: and shalt set me before thy face for euer.
13. Blessed be the Lord God of Israel: world without ende. Amen.

Quemadmodum. Psalm. xlii.

LYke as the Hart desyreth the water brookes: so longeth my soule after thee, O God.
2. My soule is a thyrst for God, yea euen for the liuing God: when shal I come to appeare before the presence of God?
3. My teares haue been my meate day and nyght: whyle they dayly say vnto me, where is nowe thy GOD?
4. Nowe when I thinke therupon, I powre out my hart by mee selfe: for I went with the multitude, and brought them foorth into the house of God.
5. In the voyce of praise and thankesgeuing: among suche as keepe holy day.
6. Why art thou so ful of heauines, O my soule: and why art thou so vnquieted within me?
7. Put thy trust in GOD: for I wyll yet geue hym thankes for the helpe of his countenaunce.
8. My God, my soule is vexed within me: therefore wyl I remember thee concerning the lande of Jordane, and the litle hyl of Hermon.
9. One deepe calleth another, because of the noyse of the water pypes: all thy waues and stormes are gone

gone ouer me.

19. The Lord hath graunted his louing kindneſſe on the day time: and in the night ſeaſon dyd I ſyng of him, and made my prayer vnto the God of my lyfe.

11. I wyl ſay vnto the God of my ſtrength, why haſt thou forgotten me: why goe I thus heauily, whyle the enimie oppreſſeth me?

12. My bones are ſmitten a ſunder, as with a ſword: whyle mine enimies (that trouble me) caſt me in the teeth.

13. Namely whyle they ſay dayly vnto me: where is nowe thy God?

14. Why art thou ſo vered, O my ſoule: and why art thou ſo diſquieted within me?

15. O put thy truſt in God: for I wyl yet thanke him whych is the helpe of my countenance, and my God.

Iudica me Deus. Pſal. xliii.

GIue ſentence with me (O God) and defend my cauſe againſt the vngodly people: O deliuer me from the deceitful and wicked man.

2. For thou art the GOD of my ſtrength, why haſt thou put me from thee: and why goe I ſo heauyly, whyle the enimie oppreſſeth me?

3. O ſende out thy lyght and thy trueth, that they may leade me: and bring me vnto thy holy hyll, and to thy dwellyng.

4. And that I may goe vnto the aulter of God, euen vnto the God of my ioy and gladneſſe: and vpon the Harpe wyl I geue thankes vnto thee (O GOD) my God.

5. Why art thou ſo heauie (O my ſoule:) and why art thou ſo diſquieted within me?

6. O put thy truſt in God: for I wyll yet geue hym thankes, whyche is the helpe of my countenaunce,

and my God.

Deus auribus nostris. Psal xliiii.

Mornyng prayer.

E haue heard with our eares, (O God) our fathers haue tolde vs: what thou hast done in their time of old.

2 How thou hast driuen out the heathen with thy hand, & planted them in: howe thou hast destroyed the nations, & cast them out.

3 For they gate not the lande in possession through their owne swoorde: neither was it their owne arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenaunce: because thou haddest a fauour vnto them.

5 Thou art my king (O god:) send helpe vnto Jacob.

6 Through thee we wyll ouerthrowe our enimies: and in thy name wyl we tread them vnder that rise vp against vs.

7 For I wil not trust in my bow: it is not my swoord that shall helpe me.

8 But it is thou that sauest vs from our enimies: and puttest them to confusion that hate vs.

9 We make our boast of GOD al day long: and wil prayse thy name for euer.

10 But nowe thou art farre of, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backes vpon our enimies: so that they whiche hate vs, spoyle our goodes.

12 Thou lettest vs to be eaten vp like sheepe: and hast scattered vs among the Heathen.

13 Thou sellest thy people for nought: and takest

no

no money for them.
14. Thou makest vs to be rebuked of our neighbours: to be laughed to scorne, and had in derision of them that are rounde about vs.
15. Thou makest vs to be a byworde among the Heathen: and that the people shake their heades at vs.
16. My confusion is dayly before me: and the shame of my face hath couered me.
17. For the voyce of the slaunderer and blasphemer: for the enimie and auenger.
18. And though all this be come vpon vs, yet doo we not forgeat thee: nor behaue our selues frowardly in thy couenaunt.
19. Our hart is not turned backe: neither our steppes gone out of thy way.
20. No not when thou hast smytten vs into the place of Dragons: & couered vs with the shadowe of death.
21. If we haue forgotten the name of our GOD, and holden vp our handes to any strange God: shall not
2. God searche it out, for he knoweth the verye secretes
3. of the hart?
22. For thy sake also are we killed al the day long: and
3. are counted as sheepe appoynted to be slayne.
23. Vp Lorde, why sleepest thou: awake, and be not absent from vs for euer.
24. Wherefore hydest thou thy face: and forgettest our miserie and trouble.
25. For our soule is brought lowe, euen vnto the dust: our belly cleaueth vnto the ground.
26. Aryse and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. xlv.

MY hart is indityng of a good matter: I speake of the thynges whiche I haue made vnto

the

the king.

2. My tongue is the penne: of a redy writer.

3. Thou art fayrer then the chyldren of men: full of grace are thy lippes, because God hath blessed thee for euer.

4. Gyrde thee with thy sworde vppon thy thygh (O thou most mightie:) according to thy worshyp and renowme.

5. Good lucke haue thou with thyne honour: ryde on, because of the worde of trueth, of meekenesse, and righteousnesse, and thy right hande shall teache thee terrible thinges.

6 Thine arrowes are very sharpe, & the people shal be subdued vnto thee: euen in the middest among the kinges enimies.

7. Thy seate (O God) endureth for euer: the scepter of thy kingdome is a right scepter.

8. Thou hast loued righteousnesse, and hated iniquitie: wherefore God (euen thy God) hath annoynted thee with the oyle of gladnesse aboue thy felowes.

9. All thy garmentes smell of Myrrhe, Aloes, and Cassia: out of the Ivorie palaces, wherby they haue made thee glad.

10. Kinges daughters were among thy honorable women: vpon thy right hand did stand the Queene in a vesture of golde (wrought about with diuers colours.)

11. Hearken (O daughter) and consyder, encline thine eare: forget also thyne owne people, and thy fathers house.

12. So shall the king haue pleasure in thy beautie: for he is thy Lorde God, and worshyp thou him.

13. And the daughter of Tyre shalbe there with a gift: lyke as the ryche also among the people shall make their

their supplication before thee.
14. The kynges daughter is all glorious within: her clothyng is of wrought golde.
15. She shalbe brought vnto the king in rayment of needle worke: the virgins that be her felowes shall beare her companie, and shalbe brought vnto thee.
16. With ioy and gladnesse shall they be brought: and shal enter into the kynges palace.
17. In steade of thy fathers, thou shalt haue chyldren: whom thou mayest make princes in all landes. (D. Downam. Def. li. 6. 4°. cap. 1°. pag. 12. 215. (vnc. pag. 103.)
18. I wyl remember thy name, from one generation vnto another: therfore shal the people geue thankes vnto thee, worlde without ende.

Deus noster refugium. Psalm. xlvi.

GOD is our hope and strength: a very present helpe in trouble.
2. Therfore wyl not we feare though the earth be moued: and though the hylles be caried into the middest of the sea.
3. Though the waters thereof rage and swell: and though the mountaynes shake at the tempest of the same.
4. The riuers of the flood thereof shall make glad the citie of God: the holy place of the tabernacle of the most highest.
5. God is in the middest of her, therefore shall she not be remoued: God shal helpe her, and that right early.
6. The heathen make muche a doo, and the kyngdomes are mooued: but God hath shewed his voyce, and the earth shall melt away.
7. The Lord of hoastes is with vs: the God of Jacob is our refuge.
8. O come hither & beholde the workes of the Lorde: what destruction he hath brought vpon the earth.

He

9. He maketh warres to ceasse in all the worlde: he breaketh the bow, and knappeth the Speare in sunder, and burneth the Chariots in the fyre.
10. Be styl then, and knowe that I am God: I wyl be exalted among the Heathen, and I wyl be exalted in the earth.
11. The Lorde of hostes is with vs: the God of Jacob is our defence.

Omnes gentes plaudite. Psal. xlvii.

Euenyng prayer.

O Clap your handes togeather (all ye people:) O sing vnto God with the voyce of melodie.
2. For the Lord is high, and to be feared: he is the great king vpon al the earth.
3. He shal subdue the people vnder vs: and the nations vnder our feete.
4. He shall choose out an heritage for vs: euen the worship of Jacob whom he loued.
5. God is gone vp with a merie noyse: and the Lord with the sound of the trumpe.
6. O syng prayses, syng prayses vnto our God: O sing prayses, sing prayses vnto our king.
7. For God is the king of all the earth: sing ye prayses with vnderstanding.
8. God raigneth ouer the heathen: God sytteth vpon his holy seate.
9. The princes of the people are ioyned vnto the people of the God of Abraham: for God (whiche is very high exalted) dooth defend the earth as it were with a shielde.

Magnus Dominus. Psal. xlviii.

GReat is the Lorde, and hyghly to be praysed: in the citie of our God, euen vpon his holy hyll.

The

2. The hil of Sion is a fayre place, and the ioy of the whole earth: vpon the North syde lyeth the citie of the great kyng, God is wel knowen in her palaces, as a sure refuge.
3. For loe, the kings of the earth: are geathered, and gone by togeather.
4. They marueyled to see suche thinges: they were astonied and sodaynly cast downe.
5. Feare came there vpon them, and sorowe: as vpon a woman in her trauayle.
6. Thou shalt breake the shippes of the sea: through the East winde.
7. Like as we haue hearde, so haue we seene in the citie of the Lorde of hostes, in the citie of our GOD: God vpholdeth the same for euer.
8. We waite for thy louing kindnesse, O God: in the middes of thy temple.
9. O God, according vnto thy name, so is thy praise vnto the worldes ende: thy right hand is ful of righteousnesse.
10. Let the mount Sion reioyce, and the daughters of Juda be glad: because of thy iudgementes.
11. Walke about Sion, and goe round about her: and tel the towres therof.
12. Marke wel her bulwarkes, set vp her houses: that ye may tel them that come after.
13. For this God is our God for euer and euer: he shalbe our guyde vnto death.

Audite hæc omnes. Psal. xlix.

HEare ye this, all ye people: ponder it with your eares, al ye that dwel in the worlde.
2. High and lowe, riche and poore: one with another.
3. My mouth shall speake of wisedome: and my hart

hart shal muse of vnderstandyng.
4. I wyl encline mine eare to the parable: and shewe my darke speache vpon the Harpe.
5. Wherefore shoulde I feare in the dayes of wickednesse: and when the wickednesse of my heeles compasseth me round about.
6. There be some that put their trust in their goodes: and boste them selues in the multitude of their ryches.
7. But no man may deliuer his brother: nor make agreement vnto God for him.
8 For it cost more to redeeme their soules: so that he must let that alone for euer.
9. Yea, though he liue long: and see not the graue.
10. For he seeth that wise men also dye, and perish togeather: as wel as the ignorant and foolyshe, and leaue their riches for other.
11. And yet they thinke that their houses shall continue for euer: and that their dwelling places shal endure from one generation to an other, and call the landes after their owne names.
12. Neuertheless, man wyll not abyde in honour: seeing he may be compared vnto the beastes that perish, this is the way of them.
13. This is their foolishnes: and their posteritie praise their saying.
14. They lye in the hell lyke Sheepe, death gnaweth vpon them, and the ryghteous shall haue domination of them in the mornyng: their beautie shall consume in the sepulchre out of their dwellyng.
15. But God shal delyuer my soule from the place of hel: for he shall receiue me.
16. Be not thou afrayd though one be made rich: or if the glory of his house be encreased.

For

17. For he shall carie nothing away with him when he dyeth: neither shal his pompe folowe him.
18. For while he liued, he counted him selfe an happy man: and so long as thou doest well vnto thee selfe, men wyl speake good of thee.
19. He shal folowe the generations of his fathers: and shal neuer see lyght.
20. Man beyng in honour, hath no vnderstandyng: but is compared vnto the beastes that perysshe. Deu. 32. Ezech. 16. Gen. 5. Deu. 32. Ezech. 16.

Deus, deorum dominus. Psal. L.

THE Lorde, euen the most myghty God, hath spoken: and called the worlde, from the rysing vp of the Sunne, vnto the going downe thereof. Mornyng prayer.
2. Out of Sion hath God appeared: in perfect beautie.
3. Our God shal come, and shall not keepe scilence: there shal goe before hym a consuming fyre, and a mighty tempest shalbe stirred vp rounde about him.
4. He shal cal the heauen from aboue: and the earth, that he may iudge his people.
5. Geather my saintes togeather vnto me: those that haue made a couenant with me with sacrifice.
6. And the heauens shall declare his righteousnesse: for God is iudge him selfe.
7. Heare, O my people, and I wil speake: I mee selfe wyl testifie against thee, O Israel, for I am GOD, euen thy God.
8. I wyl not reproue thee because of thy sacrifices, or for thy burnt offeringes: because they were not alway before me.
9. I wyl take no Bullocke out of thy house: nor hee Goate out of thy foldes.

For

10. For all the beastes of the forrest are mine: and so are the cattelles vpon a thousand hylles.
11. I knowe al the foules vpon the mountaynes: and the wylde beastes of the feelde are in my syght.
12. If I be hungry, I wyl not tel thee: for the whole worlde is mine, and al that is therein.
13. Thinkest thou that I wyl eate Bulles flesh: and drinke the blood of Goates?
14. Offer vnto GOD thankes geuing: and pay thy vowes vnto the most highest.
15. And call vpon me in the tyme of trouble: so will I heare thee, and thou shalt prayse me.
16. But vnto the vngodly sayde God, why doest thou preache my lawes: and takest my couenant in thy mouth?
17. Wheras thou hatest to be reformed: and hast cast my woordes behynde thee.
18. When thou sawest a theefe, thou consentedst vnto him: and hast ben partaker with the adulterers.
19. Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set foorth deceite.
20. Thou satest and spakest agaynst thy brother: yea and hast slaundered thine owne mothers sonne.
21. These thinges hast thou doone, and I held my tongue, & thou thoughtest wickedlie that I am euen such a one as thee selfe: but I will reproue thee, and set before thee the thinges that thou hast done.
22. O consyder this, ye that forgeat God: lest I plucke you away, and there be none to deliuer you.
23. Who so offereth me thankes and praise, he honoureth me: and to him that ordereth his conuersation ryght, will I shewe the saluation of God.

Miserere

Miserere mei Deus. Psalm. li.

HAue mercie vpon me, O God, after thy great goodnesse: according vnto the multitude of thy mercies, doo away mine offences.

2. Washe me throughly from my wickednesse: and cleanse me from my sinne.

3. For I knowledge my faultes: and my sinne is euer before me. Barlow Answ. to a nameles Rese. cathol. pag. 215.

4. Against thee onely haue I sinned, and doone this euyll in thy syght: that thou mightest be iustified in thy saying, and cleare when thou art iudged. Pighius. l. 6. c. 2. 12. pag. 54.

5. Behold, I was shapen in wickednesse: and in sinne hath my mother conceyued me.

6. But loe, thou requirest trueth in the inwarde partes: and shalt make me to vnderstand wysedome secretly.

7. Thou shalt purge me with hysope, and I shalbe cleane: thou shalt washe me, & I shalbe whiter then snowe.

8. Thou shalt make me heare of ioye and gladnesse: that the bones which thou hast broken may reioyce.

9. Turne thy face from my sinnes: and put out all my mysdeedes.

10. Make me a cleane hart (O GOD) and renue a right spirite within me.

11. Cast me not away from thy presence: and take not thy holy spirite from me.

12. O geue me the comfort of thy helpe agayne: and stablishe me with thy free spirite.

13. Then shall I teache thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

14. Deliuer me from bloodgiltinesse (O God) thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

15. Thou shalt open my lippes (O Lorde:) and my mouth shall shewe thy prayse.
16. For thou desyrest no sacrifyce, els would I geue it thee: but thou delightest not in burnt offeringes.
17. The sacrifyce of God is a troubled spirite: a broken and a contrite hart (O God) shalt thou not despise.
18. O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.
19. Then shalt thou be pleased with the sacrifyce of righteousnesse, with the burnt offeringes and oblations: then shall they offer young bullockes vppon thyne aulter.

Quid gloriaris in malitia. Psalm. lij.

WHY boastest thou thee selfe, thou tyraunt: that thou canst doo mischeefe?
2. Whereas the goodnesse of God: endureth yet dayly.
3. Thy tongue imagineth wickednesse: and with lyes thou cuttest lyke a sharpe rasor.
4. Thou hast loued vngratiousnesse more then goodnesse: and to talke of lyes more then righteousnesse.
5. Thou hast loued to speake all woordes that may doo hurt: O thou false tongue.
6. Therefore shal God destroy thee for euer: he shall take thee, and pluck thee out of thy dwelling, and roote thee out of the land of the liuing.
7. The righteous also shal see this, and feare: and shal laugh him to scorne.
8. Loe, this is the man that tooke not GOD for his strength: but trusted vnto the multitude of his ryches, and strengthed him selfe in his wickednesse.
9. As for me, I am like a greene Olyue tree in the house of God: my trust is in the tender mercie of God for euer and euer.

I wyl

10. I wil alway geue thankes vnto thee for that thou hast done: & I wyl hope in thy name, for thy saintes lyke it well.

Dixit insipiens. Psalm.liii.

The foolish body hath said in his hart: there is no God. Euenyng prayer.

2. Corrupt are they and become abominable in their wickednesse: there is none that dooth good.

3. God looked downe from heauen vpon the chyldren of men: to see if there were any that woulde vnderstande and seeke after God.

4. But they are al gone out of the way, they are altogeather become abominable: there is also none that dooth good, no not one.

5. Are not they without vnderstanding that worke wickednesse: eatyng vp my people as if they woulde eate bread, they haue not called vpon God.

6. They were afrayde where no feare was: for God hath broken the bones of hym that besieged thee, thou hast put them to confusion, because God hath despised them.

7. Oh that the saluation were geuen vnto Israel out of Sion: oh that the Lord would deliuer his people out of captiuitie.

8. Then should Jacob reioyce: and Israel shoulde be right glad.

Deus in nomine tuo. Psalm.liiii.

SAue me (O God) for thy names sake: and auenge me in thy strength.

2. Heare my prayer, O God: and hearken vnto the wordes of my mouth.

3. For straungers are rysen vp agaynst me: and tyraunts which haue not GOD before their eyes,

seeke after my soule.

4. Behold, God is my helper: the Lord is with them that vpholde my soule.

5. He shal reward euill vnto mine enimies: destroy thou them in thy trueth.

6. An offering of a free hart wil I geue thee, & prayse thy name, O Lord: because it is so comfortable.

N. Diez Conc. Tom. 2. Dom. infra. Epipha. Conc. 1. pag. 334. §. 4. 5. 6.

7. For he hath deliuered me out of all my trouble: & mine eye hath seene his desire vpon mine enimies.

Exaudi deus. Psalm. lv.

HEare my prayer (O God:) and hide not thee selfe from my petition.

2. Take heede vnto me, and heare me: howe I mourne in my prayer, and am vexed.

3. The enimie cryeth so, and the vngodly commeth on so fast: for they are minded to doo me some mischiefe, so malitiously are they set against me.

4. My hart is disquieted within me: and the feare of death is fallen vpon me.

5. Fearefulnesse and trembling are come vppon me: and an horrible dread hath ouerwhelmed me.

6. And I saide, O that I had winges lyke a Doue: for then would I flee away, and be at rest.

7. Loe, then woulde I get me away farre off: and remaine in the wyldernesse.

8. I woulde make haste to escape: because of the stormie winde and tempest.

9. Destroy their tongues (O Lord) and diuide them: for I haue spied vnrighteousnesse and strife in the citie.

10. Day and night they goe about within the walles therof: mischeefe also & sorow are in the middest of it.

11. Wickednesse is therin: deceit and guile goe not out of their streetes.

For

12. For it is not an open enimie that hath doone me this dishonour: for then I coulde haue borne it.
13. Neyther was it mine aduersarie that did magnifie him selfe agaynst me: for then peraduenture I would haue hid mee selfe from him.
14. But it was euen thou my companion: my guyde, and myne owne familier freend.
15. We tooke sweete counsayle togeather: and walked in the house of God as freendes.
16. Let death come hastily vppon them, and let them go downe quicke into hell: for wickednesse is in their dwellinges, and among them.
17. As for me, I will call vppon God: and the Lord shal saue me.
18. In the euening, and morning, & at noone day, will I pray (and that instantly:) & he shal heare my voyce.
19. It is he that hath deliuered my soule in peace, from the battayle that was against me: for there were many with me.
20. Yea, euen God that endureth for euer, shall heare me, and bring them downe: for they will not turne, nor feare God.
21. He layde his handes vppon suche as be at peace with him: and he brake his couenant.
22. The wordes of his mouth were softer then butter, hauing warre in his hart: his woordes were smoother then oyle, and yet be they very swoordes.
23. O cast thy burden vpon the Lord, & he shal norishe thee: and shal not suffer the righteous to fal for euer.
24. And as for them: thou (O God) shalt bring them into the pit of destruction.
25. The bloodthirstie and deceitful men shall not liue out halfe their dayes: neuertheless, my trust shalbe in thee, O Lorde.

Miſerere mei deus. Pſalm.lvi.

Mornyng prayer.

BE mercifull vnto me, O God, for man goeth about to deuoure me: he is dayly fightyng and troubling me.

2. Myne enimies are dayly in hande to ſwallowe me vp: for they be many y^t fyght agaynſt me, O thou moſt higheſt.

3. Neuertheleſſe though I am ſometime afrayd: yet put I my truſt in thee.

4. I wyll prayſe God becauſe of his woorde: I haue put my truſt in God, and wyll not feare what fleſhe can doo vnto me.

5. They dayly miſtake my woordes: all that they imagine is to doo me euyll.

6. They holde altogeather, and keepe them ſelues cloſe: and marke my ſteppes when they lay waite for my ſoule.

7. Shall they eſcape for their wickednelle: thou (O God) in thy diſpleaſure ſhalt caſt them downe.

8. Thou telleſt my flittinges, put my teares into thy bottell: are not theſe thinges noted in thy booke?

9. Whenſoeuer I call vpon thee, then ſhal mine enimies be put to flyght: this I knowe, for God is on my ſyde.

10. In Gods woorde wyll I reioyce: in the Lordes woorde wyll I comfort me.

11. Yea, in God haue I put my truſt: I wyll not be afrayde what man can doo vnto me.

12. Vnto thee (O God) wyll I pay my vowes: vnto thee wyll I geue thankes.

13. For thou haſt deliuered my ſoule from death, and my feete from falling: that I may walke before God

in

in the light of the liuing.

Miserere mei deus. Psalm.lvii.

BE mercifull vnto me (O God) be mercifull vnto me, for my soule trusteth in thee: and vnder the shadowe of thy wynges shalbe my refuge, vntyl this tyrannie be ouerpast.

2. I wil call vnto the most high God: euen vnto the God that shal performe the cause which I haue in hand.

3. He shal send from heauen: and saue me from the reproofe of him that would eate me vp.

4. God shall sende foorth his mercie and trueth: my soule is among Lions.

5. And I lye euen among the chyldren of men (that are set on fyre:) whose teeth are speares & arrowes, and their tongue a sharpe swoord.

6. Set vp thee selfe (O God) aboue the heauens: and thy glory aboue all the earth.

7. They haue layde a nette for my feete, and pressed downe my soule: they haue digged a pitte before me, and are fallen into the middest of it themselues.

8. My hart is fixed (O God) my hart is fixed: I wyl syng and geue prayse.

9. Awake vp my glory, awake Lute and Harpe: I mee selfe wyl awake right early.

10. I wil geue thankes vnto thee (O Lord) among the people: and I wil sing vnto thee among ỹ nations.

11. For the greatnesse of thy mercie reacheth vnto the heauens: and thy trueth vnto the cloudes.

12. Set vp thee selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere vtique iustitiam. Psalm.lviii.

ARE your mindes set vpon righteousnesse, O ye congregation: and doo ye iudge the thing that

is right, O ye sonnes of men?

2. Yea, ye imagine mischiefe in your hart vppon the earth: and your handes deale with wickednesse.

3. The vngodly are frowarde, euen from their mothers wombe: assoone as they be borne, they goe astray and speake lyes.

pier. histor. lib. 14. pag. 144.

4. They are as venemous as the poyson of a serpent: euen like the deafe Adder that stoppeth her eares.

pier. d. histor. lib. 14. pag. 143.

5. Whiche refuseth to heare the voyce of the Charmer: charme he neuer so wysely.

6. Breake their teeth (O GOD) in their mouthes, smite the chawe bones of the Lions (O Lorde:) let them fall away like water that runneth apace, and when they shoote their arrowes, let them be rooted out.

7. Let them consume away lyke a snayle, and be like the vntimely fruite of a woman: and let them not see the sunne.

mini. Astrol. of Liuy. dioc. Sar. pa. 1. pag. 13.

8. Or euer your pottes be made whot with thornes: so let indignation vexe him, euen as a thyng that is rawe.

Alfred.

9. The righteous shal reioyce when he seeth the vengeaunce: he shal washe his footesteppes in the blood of the vngodly.

10. So that a man shall say, verily there is a reward for the righteous: doubtlesse there is a GOD that iudgeth the earth.

Eripe me de inimicis. Psalm. lix.

Euenyng prayer.

DEliuer me from myne enimies (O God:) defend me from them that ryse vp against me.

2. O deliuer me frō the wicked doers: and saue me from the bloodthirstie men.

For

3. For loe, they lye waytyng for my soule: the mighty men are geathered agaynst me, without any offence or fault of me, O Lorde.
4. They runne and prepare them selues without my fault: aryse thou therefore to helpe me, and beholde.
5. Stande vp (O Lorde God of hostes) thou God of Israel, to visite al the Heathen: and be not mercifull vnto them that offende of malitious wickednesse. Selah.
6. They goe to and fro in the euenyng: they grenne lyke a dogge, and runne about through the citie.
7. Beholde, they speake with their mouth, & swordes are in their lippes: for who dooth heare?
8. But thou (O Lorde) shalt haue them in derision: and thou shalt laugh all the Heathen to scorne.
9. My strength wyl I ascribe vnto thee: for thou art the God of my refuge. Selah.
10. God sheweth me his goodnesse plenteously: and God shal let me see my desyre vpon myne enimies.
11. Slay them not, lest my people forget it: but scatter them abrode among the people, & put them downe (O Lorde our defence.)
12. For the sinne of their mouth, and for the woordes of their lippes, they shalbe taken in their pride: and why? their preaching is of curlyng and lyes.
13. Consume them in thy wrath, consume them, that they may perishe: and knowe that it is God whiche ruleth in Jacob, and vnto the endes of the world.
14. And in the euenyng they wyl returne: grenne like a dogge, and wyl goe about the Citie.
15. They will runne here and there for meate: and grudge if they be not satisfied.
16. As for me, I wyl sing of thy power, and wil prayse thy mercy betimes in the morning: for thou hast ben my defence and refuge in the day of my trouble.

Vnto

17. Unto thee (O my strength) wyll I syng: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psalm.lx.

O God, thou hast cast vs out, and scattered vs abrode: thou hast also ben displeased, O turne thee vnto vs agayne.

2. Thou hast moued the lande, and diuided it: heale the sores thereof, for it shaketh.

3. Thou hast shewed thy people heauie thinges, thou hast geuen vs a drinke of deadly wine.

4. Thou hast geuen a token for suche as feare thee: that they may triumph because of the trueth.

5. Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6. God hath spoken in his holinesse, I wyll reioyce & diuide Sichem: & meate out the valley of Sucoth.

7. Gilead is myne, and Manasses is myne: Ephraim also is the strength of my head, Juda is my lawe geuer.

8. Moab is my washpot, ouer Edom wyll I cast out my shoe: Philistia be thou glad of me.

9. Who wil leade me into the strong citie: who will bring me into Edom?

10. Hast thou not cast vs out, O God: wylt not thou (O God) goe out with our hostes.

11. O be thou our helpe in trouble: for vaine is the helpe of man.

12. Through God shal we doo great actes: for it is he that shal treade downe our enimies.

Exaudi deus depreca. Psalm.lxi.

HEare my crying (O God:) geue eare vnto my prayer.

2. From the endes of the earth wyll I call vnto

vnto thee: when my hart is in heauinesse.
3. Oh set me vp vppon the rocke that is hygher then I: for thou hast ben my hope, and a strong towre for me against the enimie.
4. I wyll dwell in thy tabernacle for euer: and my trust shalbe vnder the couering of thy wynges.
5. For thou, O Lord, hast heard my desyres: and hast geuen an heritage vnto those that feare thy name.
6 Thou shalt graunt the king a long lyfe: that his yeeres may endure throughout all generations.
7. He shall dwell before God for euer: O prepare thy louing mercie and faythfulnesse, that they may preserue him.
8. So wyl I alway sing prayse vnto thy name: that I may dayly perfourme my vowes.

Nonne deo subiecta. Psalm. lxii.

MY soule truely wayteth styl vppon God: for of him commeth my saluation. Mornyng prayer.
2. He verily is my strength, and my saluation: he is my defence, so that I shall not greatly fall.
3. Howe long wyll ye imagine mischiefe against euery man: ye shalbe slaine all the sorte of you, yea as a tottering wall shal ye be, and lyke a broken hedge.
4. Their deuise is onely how to put him out whom God wil exalt: their delight is in lies, they geue good wordes with their mouth, but curse with their hart.
5. Neuertheless, my soule wayte thou stil vpon God: for my hope is in him.
6. He truely is my strength and my saluation: he is my defence, so that I shal not fall.

In

7. In God is my health, and my glory: the rocke of my might, and in God is my trust.
2. 8. O put your trust in him alway ye people: powre
2. out your hartes before him, for God is our hope.
5. 9. As for the children of men, they are but vayne: the children of men are deceitfull vppon the weyghtes, they are altogeather lighter then vanitie it selfe.
2. 10. O trust not in wrong and robberie, geue not your
2. selues vnto vanitie: yf richesse encrease, set not your
2. hart vpon them. Aug: de: ciu: dei: lib: 5: cap: 9: fol: 296. A:
11. God spake once, and twyse: I haue also heard the
Ber. de: verb: Habacuc fol: 92: M: same, that power belongeth vnto God.
12. And that thou Lord art mercifull: for thou rewardest euery man according to his woorke.

Deus deus meus. Psalm. lxiii.

vid. Apost. const. lib. 2. cap. 59.

O God thou art my God: early wil I seeke thee.
2. My soule thirsteth for thee, my flesh also longeth after thee: in a barren and drye lande where no water is.
3. Thus haue I looked for thee in holinesse: that I might beholde thy power and glory.
4. For thy louing kindnesse is better then the life it selfe: my lippes shall prayse thee.
5. As long as I liue, will I magnifie thee on this maner: and lift vp my handes in thy name.
6. My soule shalbe satisfied, euen as it were with marow and fatnesse: when my mouth prayseth thee with ioyfull lippes.
7. Haue I not remembred thee in my bedde: and thought vpon thee when I was waking?
8. Because thou hast been my helper: therfore vnder the shadowe of thy winges wil I reioyce.
9. My soule hangeth vpon thee: thy right hand hath vpholden me.

These

10. These also that seeke the hurt of my soule: they shal goe vnder the earth.
11. Let them fal vpon the edge of the sword: that they may be a portion for foxes.
12. But the king shal reioyce in God, al they also that sweare by him shalbe commended: for the mouth of them that speake lyes shalbe stopped.

Exaudi deus orationem meam. Psalm.lxiiii.

HEare my voyce, O God, in my praier: preserue my life from feare of the enimie.
2. Hide me from the geathering togeather of the frowarde: and from the insurrection of wicked doers.
3. Which haue whet their tongue like a sword: and shoote out their arrowes, euen bitter woordes.
4. That they may priuily shoote at him whiche is perfect: sodainely doo they hit him, and feare not.
5. They courage them selues in mischiefe: and commune among them selues how they may lay snares, and say that no man shall see them.
6. They imagine wickednesse, and practise it: that they keepe secrete among them selues euery man in the deepe of his hart.
7. But GOD shal sodainely shoote at them with a swift arrowe: that they shalbe wounded.
8. Yea, their owne tongues shall make them fall: in so much that who so seeth them, shall laugh them to scorne.
9. And all men that see it, shall say, this hath GOD done: for they shall perceiue that it is his woorke.
10. The righteous shall reioyce in the Lorde, and put his trust in him: and al they that are true of hart shal be glad.

Te decet hymnus. Psalm. lxv.

Euenyng prayer.

Thou, O God, art prayſed in Sion: and vnto thee ſhall the vowe be performed in Hieruſalem.

2 Thou that heareſt the prayer: vnto thee ſhall all fleſhe come.

3 My miſdeedes preuayle againſt me: oh be thou mercifull vnto our ſinnes.

4 Bleſſed is the man whom thou chooſeſt and receiueſt vnto thee: he ſhal dwel in thy court, and ſhalbe ſatisfyed with the pleaſures of thy houſe, euen of thy holy temple.

5 Thou ſhalt ſhewe vs wonderfull thinges in thy righteouſneſſe (O God) of our ſaluation: thou that art the hope of al the endes of the earth, and of them that remayne in the brode ſea.

6 Which in his ſtrength ſetteth faſt the mountaines: and is gyrded about with power.

7 Which ſtilleth the raging of the ſea, and the noyſe of his waues: and the madneſſe of his people.

8 They alſo that dwell in the vttermoſt partes (of the earth) ſhalbe afrayd of thy tokens: thou that makeſt the outgoynges of the morning and euenyng to prayſe thee.

9 Thou viſiteſt the earth, and bleſſeſt it: thou makeſt it very plenteous.

10 The riuer of God is full of water: thou prepareſt their corne, for ſo thou prouideſt for the earth.

11 Thou watereſt her forowes, thou ſendeſt raine into the litle valleys thereof: thou makeſt it ſoft with the droppes of rayne, and bleſſeſt the increaſe of it.

12 Thou crowneſt the yeere with thy goodneſſe: and thy cloudes droppe fatneſſe.

13 They ſhall droppe vpon the dwellinges of the wil-

derneſſe:

dernesse: and the litle hils shal reioyce on euery side.
14 The foldes shalbe ful of sheepe: the valleys also shal stand so thicke with corne, that they shall laugh and sing.

Iubilate deo. Psal.lxvi.

O Be ioyfull in God all ye landes: sing prayses vnto the honour of his name, make his praise to be glorious.
2 Say vnto God, O howe woonderfull art thou in thy workes: through the greatnesse of thy power shal thine enimies be founde lyers vnto thee.
3 For all the worlde shal worship thee: syng of thee, and prayse thy name.
4 O come hyther, and beholde the workes of God: howe wonderfull he is in his dooing, towarde the children of men.
5 He turned the sea into drye land, so that they went through ỹ water on foote: there did we reioice therof
6 He ruleth with his power for euer, his eyes behold the people: and such as wyll not beleeue, shal not be able to exalt them selues.
7 O prayse our God (ye people:) and make the voyce of his prayse to be heard.
8 Which holdeth our soule in lyfe: and suffereth not our feete to slip.
9 For thou (O God hast prooued vs:) thou also hast tryed vs, lyke as siluer is tryed.
10 Thou broughtest vs into the snare: and layedst trouble vpon our loynes. S.
11 Thou sufferedst men to ride ouer our heades: we went through fyre and water, and thou broughtest vs out into a wealthy place.
12 I wyll goe into thy house with burnt offeringes: and wyll pay thee my vowes whiche I promised

with

with my lippes, and spake with my mouth when I was in trouble.

13. I wil offer vnto thee fat burnt sacrifices, with the incense of Rammes: I will offer Bullockes and Goates.

14 O come hither and hearken, all ye that feare God: and I will tell you what he hath done for my soule.

15. I called vnto him with my mouth: and gaue him prayses with my tongue.

16. If I encline vnto wickednesse with my hart: the Lorde will not heare me.

17. But God hath heard me: and considered the voyce of my prayer.

18. Praysed be God, which hath not cast out my prayer: nor turned his mercie from me.

Deus misereatur nostri. Psalm. lxvii.

GOD be mercifull vnto vs, and blesse vs: and shewe vs the light of his countenaunce, and be mercifull vnto vs.

2. That thy way may be knowen vpon earth: thy sauing health among all nations.

3. Let the people prayse thee, O GOD: yea let all the people prayse thee.

4. O Let the nations reioyce, and be glad, for thou shalt iudge the folke righteously: and gouerne the nations vpon earth.

5. Let the people prayse thee, O GOD: let all the people praise thee.

6. Then shal the earth bring foorth her encrease: and God, euen our owne God, shall geue vs his blessing.

7. God shall blesse vs: and all the endes of the world shall feare him.

Exurgat

Exurgat Deus. Psal.lxviii.

Et God aryse, & let his enimies be scattered: let them also that hate him, flee before him. Mornyng prayer.

2. Like as the smoke vanisheth, so shalt thou dryue them away: & like as waxe melteth at the fyre, so let the vngodly perysshe at the presence of God.

3. But let the righteous be glad, and reioyce before God: let them also be meerie and ioyful.

4. O syng vnto GOD, and syng prayses vnto his name: magnifie him that rydeth vpon the heauens as it were vppon an horse, prayse him in his name, yea and reioyce before him.

5. He is a father of the fatherlesse, and defendeth the cause of the wyddowes: euen God in his holy habitation.

6. He is the God that maketh men to be of one mind in an house, & bryngeth the prisoners out of captiuitie: but let teth the runnagats continue in scarcenes.

7. O God, when thou wentest forth before the people: when thou wentest through the wildernesse.

8. The earth shooke, and the heauens dropped at the presence of God: euen as Sinai also was mooued at the presence of God, whiche is the God of Israel.

9. Thou, O God, sendest a gratious raine vpon thine inheritaunce: and refreshedst it when it was weerie.

10. Thy congregation shall dwell therin: for thou O God hast of thy goodnesse prepared for the poore.

11. The Lorde gaue the woorde: great was the companie of the preachers.

12. Kynges with their armies dyd flee, and were discomfited: and they of the houshold diuided the spoyle.

13. Though ye haue lyen among the pottes, yet shall ye be as the wynges of a doue: that is couered with syluer winges, and her feathers lyke golde.
14. When the almighty scattered kings for their sakes: then were they as whyte as snowe in Salmon.
15. As the hyl of Basan, so is Gods hyl: euen an high hyl as the hyl of Basan.
16. Why hop ye so, ye hygh hylles? this is Gods hyll, in the whiche it pleaseth hym to dwel: yea the Lord wyl abyde in it for euer.
17. The Charrettes of God are twentie thousande, euen thousandes of angels: and the Lord is among them, as in the holy place of Sinai.
18. Thou art gone vp on hygh, thou hast led captiuitie captiue, and receiued gyftes of men: yea euen for thyne enimies, that the Lorde God myght dwell among them.
19. Praysed be the Lorde dayly: euen the God which helpeth vs, and powreth his benefytes vpon vs.
20. He is our God, euen the God of whom commeth saluation: God is the lord, by whom we escape death.
21. God shal wound the head of his enimies: and the heary scalpe of such a one as goeth on styl in his wickednesse.
22. The Lorde hath sayde, I wyll bryng my people agayne, as I dyd from Basan: myne owne wyll I bring agayne, as I dyd sometyme from the deepe of the sea.
23. That thy foote may be dipped in the blood of thine enimies: and that the tongue of thy dogges may be redde through the same.
24. It is well seene, O God, howe thou goest: howe thou my God and kyng goest in the sanctuarie.
25. The syngers goe before, the mynstrels folowe after:

Aug. de Trin. lib. 15. cap. 19. & 21. Th. Carthusien. lib. 2. D. prafa. Rhem. in 131.

Rainold. confut. lib. Apocry. Tom. 1. pralud. 25. col. 209.

ter: in the myddeſt are the damoſelles playing with the tymbrels.

26. Geue thankes, O Iſrael, vnto God the Lorde in the congregation: from the ground of the hart.

27. There is litle Beniamin their ruler, and the princes of Iuda their counſayle: the princes of Zabulon, and the princes of Nepthali.

28. Thy God hath ſent forth ſtrength for thee: ſtablish the thing, O God, that thou haſt wrought in vs.

29. For thy temples ſake at Hieruſalem: ſo ſhal kinges bring preſentes vnto thee.

30. When the companie of the Speare men, and multitude of the mightie are ſcattered abrode among the beaſtes of the people, ſo that they humbly bring peeces of ſiluer: and when he hath ſcattered the people that delyght in warre.

31. Then ſhal the princes come out of Egypt: the Morians lande ſhall ſoone ſtretche out her handes vnto God.

32. Syng vnto God, O ye kingdomes of the earth: O ſyng prayſes vnto the Lorde.

33. Whiche ſytteth in the heauens ouer all from the begynnyng: loe, he dooth ſend out his voyce, yea, and that a myghtie voyce.

34. Aſcribe ye the power to God ouer Iſrael: his worſhyp and ſtrength is in the cloudes.

35. O God, wonderfull art thou in thy holy places: euen the God of Iſrael, he wyl geue ſtrength and power vnto his people, bleſſed be God.

Saluum me fac Deus. Pſal. lxix.

SAue me, O GOD: for the waters are come in, euen vnto my ſoule. Euenyng prayer.

2. I ſtycke faſte in the deepe myre, where no grounde is; I am come into deepe wa-

ters so that the flooddes runne ouer me.
3. I am weerie of crying, my throte is drye: my sight
fayleth me for wayting so long vpon my God.
4. They that hate me without a cause, are moe then
the heares of my head: they that are myne enimies,
and woulde destroy me gyltlesse, are mightie.
para. cal. ortho. &c. 2. cap. 5. pag. 96. Sch. Davidi. 5. I payde them the thinges that I neuer tooke: God
thou knowest my simplenes, and my faultes are not
hyd from thee.
6. Let not them that trust in thee, O Lorde God of
hostes, be ashamed for my cause: let not those that
seeke thee, be confounded through me, O Lorde God
of Israel.
7. And why? for thy sake haue I suffered reproofe:
shame hath couered my face.
8. I am become a stranger vnto my brethren: euen
an aliant vnto my mothers chyldren.
III. Davidi et dum. 9. For the zeale of thyne house hath euen eaten me:
Simul. 2. and the rebukes of them that rebuked thee, are fallen
2. vpon me.
10. I wept, and chastened mee selfe with fasting: and
that was turned to my reproofe.
11. I put on a sackcloth also: and they iested vpon me.
12. They that syt in the gate, speake agaynst me: and
the drunkardes make songues vpon me.
13. But Lorde I make my prayer vnto thee: in an ac-
ceptable tyme.
14. Heare me, O God, in the multitude of thy mercie:
euen in the trueth of thy saluation.
15. Take me out of the myre that I synke not: Oh let
me be delyuered from them that hate me, and out of
the deepe waters.
16. Let not the water flood drowne me, neyther let
the deepe swallowe me vp: and let not the pyt shutte

her

her mouth vpon me.

17. Heare me (O Lorde) for thy louyng kyndnesse is comfortable: turne thee vnto me accordyng to the multitude of thy mercies.

18. And hyde not thy face from thy seruant, for I am in trouble: oh haste thee, and heare me.

19. Drawe nigh vnto my soule, and saue it: oh deliuer me, because of myne enimies.

20. Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are al in thy sight.

21. Thy rebuke hath broken my hart, I am full of heauinesse: I looked for some to haue pitie on me, but there was no man, neyther found I any to comfort me.

22. They gaue me gal to eate: and when I was thirstie, they gaue me vineger to drynke. 7. Sol. Christo d. Hiera. 7.

23. Let their table be made a snare to take them selues withall: and let the thynges (that shoulde haue been for their wealth) be vnto them an occasion of fallyng.

24. Let their eyes be blynded, that they see not: and euer bowe downe their backes.

25. Powre out thine indignation vpon them: and let thy wrathful displeasure take holde of them.

26. Let their habitation be voyde: & no man to dwel in their tentes.

27. For they persecute hym whom thou hast smitten: and they talke how they may vexe them whom thou hast wounded.

28. Let them fall from one wickednesse to another: and not come into thy ryghteousnesse.

29. Let them be wyped out of the booke of the liuing: and not be written among the righteous. Athonym. de. cel. Sal. d. cap. 7. pag. 51.

30. As for me, when I am poore and in heauinesse:

thy helpe (O God) shal lyft me vp.
31. I wyll prayse the name of God with a song: and magnifie it with thankes geuyng.
32. This also shal please the Lorde: better then a bullocke, that hath hornes and hootes.
33. The humble shal consyder this, and be glad: seeke ye after God, and your soule shal lyue.
34. For the Lord heareth the poore: and dispiseth not his prisoners.
35. Let heauen and earth prayse him: the sea, and all that moueth therein.
36. For God wyll saue Sion, and buylde the cities of Juda: that men may dwell there, and haue it in possession.
37. The posteritie also of his seruauntes shal inherite it: and they that loue his name shal dwel therein.

Deus in adiutorium. Psal. lxx.

HAste thee, O God, to delyuer me: make haste to helpe me, O Lorde.
2. Let them be ashamed and confounded that seeke after my soule: let them be turned backwarde and put to confusion that wyshe me euyl.
3. Let them (for their rewarde) be soone brought to shame: that crye ouer me, there, there.
4. But let all those that seeke thee, be ioyful and glad in thee: and let all suche as delyght in thy saluation say alway, the Lorde be praysed.
5. As for me, I am poore and in miserie: haste thee vnto me (O God.)
6. Thou art my helper and my redeemer: O Lorde make no long tarrying.

In

In te Domine speraui. Psal. lxxi.

IN thee O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, & deliuer me in thy righteousnesse, enclyne thyne eare vnto me, & saue me. Mornyng prayer.

2. Be thou my strong hold (whervnto I may alway resort:) thou hast promised to helpe me, for thou art my house of defence, and my castle.

3. Deliuer me (O my God) out of the hande of the vngodly: out of the hande of the vnryghteous and cruel man.

4. For thou (O Lord God) art the thing that I long for: thou art my hope euen from my youth.

5. Through thee haue I ben holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my prayse shal alway be of thee.

6. I am become as it were a monster vnto many: but my sure trust is in thee.

7. O let my mouth be fylled with thy prayse: that I may syng of thy glory and honour all the day long.

8. Cast me not away in the tyme of age: forsake me not when my strength fayleth me.

9. For myne enimies speake agaynst me, and they that lay wayte for my soule, take theyr counsayle togeather, saying: God hath forsaken hym, persecute hym, and take hym, for there is none to delyuer hym.

10. Goe not farre from me, O God: my God haste thee to helpe me.

11. Let them be confounded and perysshe, that are agaynst my soule: let them be couered with shame and dishonour, that seeke to doo me euyl.

12. As for me, I wyl paciently abyde alway: and wyl prayse thee more and more.
13. My mouth shal dayly speake of thy righteousnesse and saluation: for I knowe no ende therof.
14. I wyl goe forth in the strength of the Lord God: and wyl make mention of thy ryghteousnesse onely.
15. Thou (O God) hast taught me from my youth vp vntyl nowe: therefore I will tell of thy wonderous woorkes.
16. Forsake me not (O God) in myne olde age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to al them that are yet for to come.
17. Thy righteousnesse (O GOD) is very high, and great thynges are they that thou hast done: O God, who is lyke vnto thee?
18. O what great troubles and aduersities hast thou shewed me: and yet diddest thou turne and refreshe me, yea, & broughtest me from the deepe of the earth agayne.
19. Thou hast brought me to great honour: and comforted me on euery syde.
20. Therfore wyl I prayse thee and thy faythfulnesse, O God, playing vpon an instrument of musicke: vnto thee wyl I syng vpon the harpe, O thou holy one of Israel.
21. My lippes wyl be fayne when I syng vnto thee: and so wyl my soule whom thou hast deliuered.
22. My tongue also shal talke of thy righteousnesse al the day long: for they are confounded and brought vnto shame that seeke to doo me euyll.

In dim. Psalt. cohor. 4. cū. Deus iudicium. Psal. lxxii.
Ex typhon. p. 89.

GEue the kyng thy iudgementes (O God:) and thy ryghteousnesse vnto the kynges sonne.

Then

Bibl. 6. minist. of Im Col. Diocesse. part. 1. pag. 13.

2. Then shall he iudge the people accordyng vnto right: and defende thee poore.
3. The mountaynes also shall bryng peace: and the litle hilles righteousnesse vnto the people.
4. He shal keepe the simple folke by their right: defend the chyldren of the poore, & punish the wrong doer.
5. They shall feare thee as long as the Sunne and Moone endureth: frym one generation to another.
6. He shal come downe lyke the rayne into a fleece of wool: euen as the droppes that water the earth.
7. In his time shal the righteous florishe: yea and abundance of peace so long as the Moone endureth.
8. His dominion shalbe also from the one sea to the other: and from the floodde vnto the worldes ende.
9. They that dwel in the wildernesse shall kneele before him: his enimies shall licke the dust.
10. The kinges of Tharsis and of the Iles shall geue presentes: the kinges of Arabia and Saba shal bring gyftes.
11. All kynges shal fal downe before him: all nations shall doo him seruice.
12. For he shal delyuer the poore when he cryeth: the needie also, and him that hath no helper.
13. He shalbe fauourable vnto the simple and needie: and shal preserue the soules of the poore.
14. He shal deliuer their soules from falshod & wrong: and deare shall their blood be in his sight.
15. He shall lyue, and vnto him shalbe geuen of the golde of Arabia: prayer shalbe made euer vnto him, and dayly shal he be praysed.
16. There shalbe an heape of corne in the earth, hygh vpon the hilles: his fruite shal shake like Libanus, & shalbe greene in the citie like grasse vpon the earth.
17. His name shall endure for euer, his name shall remayne

+ Bibl. 2. dorema pag. 105.

remayne vnder the Sunne among the posterities: whiche shalbe blessed through him, and all the Heathen shal prayse hym.

18. Blessed be the Lorde God, euen the God of Israel: whiche onely dooth woonderous thinges.

19. And blessed be the name of his Maiestie for euer: and all the earth shalbe fylled with his Maiestie, Amen, Amen.

Quam bonus Israel. Psalm.lxxiii.

Euenyng prayer.

TRuely God is louing vnto Israel: euen vnto such as are of a cleane hart.

2. Neuertheless, my feete were almost gone: my treadinges had welnygh slypt.

3. And why? I was greeued at the wicked: I doo also see the vngodly in suche prosperitie.

4. For they are in no peril of death: but are lusty and strong.

5. They come in no misfortune like other folke: neyther are they plagued lyke other men.

6. And this is the cause that they be so holden with pryde: and ouerwhelmed with crueltie.

7. Their eyes swel with fatnesse: and they doo euen what they lust.

8. They corrupt other, and speake of wicked blasphemie: their talking is agaynst the most hyghest.

9. For they stretche foorth their mouth vnto the heauen: and their tongue goeth through the worlde.

10. Therefore fal the people vnto them: and thereout sucke they no smal aduantage.

11. Tushe, say they, howe shoulde God perceiue it: is there knowledge in the most hyghest?

12. Loe, these are the vngodly, these prosper in the worlde,

worlde, and these haue richesse in possession: and I sayde, then haue I cleansed my hart in vayne, and washed my handes in innocencie.

13. All the day long haue I been punished: and chastened euery morning.

14. Yea, and I had almost sayd euen as they: but loe, then shoulde I haue condemned the generation of thy children.

15. Then thought I to vnderstande this: but it was to harde for me.

16. Vntyll I went into the sanctuarie of God: then vnderstoode I the ende of these men.

17. Namely, howe thou doest set them in slipperie places: and castest them downe, and destroyest them.

18. O howe sodaynely do they consume: perishe, and come to a fearefull ende.

19. Yea, euen lyke as a dreame when one awaketh: so shalt thou make their image to vanyshe out of the citie.

20. Thus my hart was greeued: and it went euen through my reynes.

21. So foolishe was I and ignorant: euen as it were a beast before thee.

22. Neuertheless, I am alway by thee: for thou hast holden me by my ryght hande.

23. Thou shalt guyde me with thy counsayle: and after that receiue me with glory.

{24. Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.

Arnaud. Polan. Syntag. lib. 1. cap. 6. col. 15.

25. My flesshe and my hart fayleth: but GOD is the strength of my hart, and my portion for euer.

26. For loe, they that forsake thee shall perishe: thou hast destroyed all them that commit fornication agaynst thee.

But

27. But it is good for me to hold me fast by God, to put my trust in the Lorde God: and to speake of all thy woorkes (in the gates of the daughter of Sion.)

Vt quid deus repulisti. Psal. lxxiiii.

O GOD, wherefore art thou absent from vs so long: why is thy wrath so hot agaynst the sheepe of thy pasture?

2. Thinke vpon thy congregation: whom thou hast purchased and redeemed of olde.

3. Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4. Lyft vp thy feete, that thou mayest vtterly destroy euery enimie: which hath doone euyl in thy sanctuarie.

5. Thine aduersaries roare in the middes of thy congregations: and set vp their banners for tokens.

6. He that hewed timber afore out of the thicke trees: was knowen to bring it to an excellent woorke.

7. But now they breake downe al the carued woorke thereof: with axes and hammers.

8. They haue set fyre vpon thy holy places: and haue defyled the dwellyng place of thy name, euen vnto the grounde.

9. Yea, they said in their hartes, let vs make hauocke of them altogeather: thus haue they brent vp al the houses of God in the lande.

10. We see not our tokens, there is not one Prophete more: no not one is there among vs that vnderstandeth any more.

11. O God, how long shal the aduersarie doo this dishonour: howe long shall the enimie blaspheme thy name for euer?

12. Why withdrawest thou thy hande: why pluckest not thou thy ryght hande out of thy bosome to consume

ſume the enimie?

13. For God is my king of olde: the helpe that is done vpon the earth, he dooth it him ſelfe.

14. Thou dyddeſt diuide the ſea through thy power: thou brakeſt the heades of the Dragons in the waters.

15. Thou ſmoteſt the heades of Leuiathan in peeces: and gaueſt him to be meate for the people in the wilderneſſe.

17. Thou broughteſt out fountaines and waters out of the hard rockes: thou dryedſt vp mightie waters.

18. The day is thyne, and the nyght is thyne: thou haſt prepared the lyght and the Sunne.

19. Thou haſt ſet al the borders of the earth: thou haſt made Summer and wynter.

20. Remember this, O Lorde, howe the enimie hath rebuked: and how the fooliſhe people haue blaſphemed thy name.

21. O delyuer not the ſoule of thy turtle doue vnto the multitude of the enimies: and forgeat not the congregation of the poore for euer.

22. Looke vpon the couenaunt: for al the earth is full of darkneſſe, and cruel habitations.

23. O let not the ſimple goe away aſhamed: but let the poore and needie geue prayſe vnto thy name.

24. Aryſe, O God, maynteyne thyne owne cauſe: remember howe the fooliſhe man blaſphemeth thee dayly.

25. Forgeat not the voyce of thine enimies: the preſumption of them that hate thee, encreaſeth euer more and more.

Confite-

Confitebimur tibi. Psalm.lxxv.

Mornyng prayer.

VNto thee (O god) do we geue thanks: yea vnto thee doo we geue thankes.
2 Thy name also is so nigh: and that doo thy wonderous workes declare.
3 When I receiue the congregation: I shal iudge according vnto ryght.
4 The earth is weake, and all the inhabiters thereof: I beare vp the pillers of it.
5 I sayde vnto the fooles, deale not so madly: and to the vngodly, set not vp your horne.
6 Set not vp your horne on high: and speake not with a styffe necke.
7 For promotion commeth neyther from the East, nor from the West: nor yet from the South.
8 And why? God is the iudge: he putteth downe one, and setteth vp another.
9 For in the hande of the Lorde there is a cup, and the wine is red: it is full mixt, and he powreth out of the same.
10 As for the dregges thereof: all the vngodly of the earth shal drynke them, and sucke them out.
11 But I wyl talke of the God of Jacob: and prayse him for euer.
12 All the hornes of the vngodly also wyll I breake: and the hornes of the righteous shalbe exalted.

Notus in Iudea. Psalm.lxxvi.

IN Jurie is God knowen: his name is great in Israel.
2 At Salem is his tabernacle: and his dwelling in Sion.
3 There brake he the arrowes of the bow: the shield, the sworde, and the battayle.
4 Thou art of more honour and myght: then the hylles

hylles of the robbers.

5. The proud are robbed, they haue slept their sleepe: and all the men (whose handes were mightie) haue founde nothyng.

6. At thy rebuke (O God of Jacob:) both the charret and horse is fallen.

7. Thou, euen thou art to be feared: and who may stande in thy syght when thou art angry?

8. Thou diddest cause thy iudgment to be heard from heauen: the earth trembled, and was styl.

9. When God arose to iudgement: and to helpe all the meeke vpon earth.

10. The fiercenesse of man shall turne to thy prayse: and the fiercenesse of them shalt thou refrayne.

11. Promyse vnto the Lorde your God, and keepe it, al ye that be round about him: bring presentes vnto him that ought to be feared.

12. He shal refrayne the spirite of princes: and is wonderful among the kinges of the earth.

Voce mea ad Dominum. Psal. lxxvii.

I will cry vnto God with my voyce: euen vnto God wyll I crye with my voyce, and he shall hearken vnto me.

2. In the tyme of my trouble I sought the Lord: my sore ranne, and ceased not, in the night season my soule refused comfort.

3. When I am in heauinesse, I wyll thinke vppon God: when my hart is vexed, I wyl complayne.

4. Thou holdest myne eyes waking: I am so feeble, that I can not speake.

5. I haue considered the dayes of olde: and the yeeres that are past.

6. I call to remembraunce my songue: and in the nyght I commune with mine owne hart, & searche

out

out my spirites.
7. Wyl the Lorde absent hym selfe for euer: and wyl he be no more entreated?
8. Is his mercy cleane gone for euer: and is his promyse come vtterly to an ende for euermore?
9. Hath God forgotten to be gratious: and wyll he shut vp his louing kindnelle in displeasure?
10. And I sayde, it is mine owne infyrmitie: but I wyl remember the yeeres of the ryght hande of the most hyghest.
11. I wyl remember the woorkes of the Lord: and cal to mynde thy woonders of olde tyme.
12. I wyl thinke also of all thy woorkes: and my talking shalbe of thy dooinges.
13. Thy way, O God, is holy: who is so great a God as our God?
14. Thou art the God that doth woonders: and hast declared thy power among people.
15. Thou hast mightily deliuered thy people: euen the sonnes of Jacob and Joseph.
16. The waters sawe thee, O God, the waters sawe thee, and were afrayde: the depthes also were troubled.
17. The cloudes powred out water, the ayre thundred: and thyne arrowes went abrode.
18. The voyce of thy thunder was hearde rounde about: the lightenynges shone vpon the grounde, the earth was moued, and shooke withal.
19. Thy way is in the sea, and thy pathes in the great waters: and thy footesteppes are not knowen.
20. Thou leddest thy people like sheepe: by the hande of Moses and Aaron.

Attendite

Attendite populc. Psalm.lxxviii.

HEare my lawe, O my people: encline your eares vnto the woordes of my mouth. Euenyng prayer.

2. I will open my mouth in a parable: I will declare hard sentences of old.

3. Which we haue heard & knowen: and such as our fathers haue tolde vs.

4. That we shoulde not hide them from the children of the generations to come: but to shewe the honour of the Lorde, his mightie and woonderfull woorkes that he hath done.

5. He made a couenant with Jacob, and gaue Israel a lawe: whiche he commaunded our forefathers to teache their children.

6. That their posteritie might know it: and the children which were yet vnborne.

7. To the intent that when they came vp: they might shewe their children the same.

8. That they might put their trust in God: and not to forget the woorkes of God, but to keepe his commaundementes.

9. And not to be as their forefathers, a faithlesse and stubborne generation, a generatiō that set not their hart aright, and whose spirite cleaueth not stedfastly vnto God.

10. Like as the children of Ephraim: whiche beyng harnelled, and carying bowes, turned them selues backe in the day of battayle.

11. They kept not the couenant of God: and woulde not walke in his lawe.

12. But forgat what he had done: and the woonderfull woorke that he had shewed for them.

13. Marueylous thinges did he in the syght of our

forefathers in the lande of Egypt: euen in the feelde of Zoan. wilcl. in. Exo. 7. pag. 85.

14. He diuided the sea, and let them goe through: he made the waters to stand on an heape.

15. In the day tyme also he ledde them with a cloude: and all the nyght through with a light of fyre.

Clem. Alex. protrept. pag. 2. col. 2. E.

16. He claue the harde rockes in the wyldernesse: and gaue them drinke thereof, as it had been out of the great deapth.

17. He brought waters out of the stony rocke: so that it gushed out like the riuers.

18. Yet for al this, they sinned more against him: and prouoked the most highest in the wyldernesse.

19. They tempted God in their hartes: and required meate for their lust.

20. They spake agaynst God also, saying: shall GOD prepare a table in the wyldernesse?

21. He smote the stony rocke in deede, that the water gushed out, and the streames flowed withal: but can he geue bread also, or prouide flesh for his people?

22. When the Lorde heard this, he was wroth: so the fyre was kindled in Jacob, and there came vp heauy displeasure agaynst Israel.

23. Because they beleeued not in God: and put not their trust in his helpe.

24. So he commaunded the cloudes aboue: and opened the doores of heauen.

25. He rayned downe Manna also vpon them for to eate: and gaue them foode from heauen.

Reinold. cens. lib. Aprocry. prolet. 61. al. 615. Dietz. concord. 3. pag. 175. b. 3.

26. So man dyd eate angels foode: for he sent them meate ynough. 16. 15.

27. He caused the East winde to blowe vnder heauen: and through his power he brought in the South-west winde.

28 He rayned flesshe vpon them as thicke as dust: and
feathered foules lyke as the sande of the sea.
29 He let it fall among their tentes: euen rounde a-
bout their habitation.
30 So they dyd eate, and were wel fylled, for he gaue
them their owne desyre: they were not disappointed
of their lust.
31 But whyle the meate was yet in their mouthes,
the heauie wrath of God came vpon them, and slue
the welthiest of them: yea, and smote downe the cho-
sen men that were in Israel.
32 But for al this they sinned yet more: and beleeued
not his wonderous woorkes.
33 Therefore their dayes dyd he consume in vanitie:
and their yeeres in trouble.
34 When he slue them, they sought hym: and turned
them early, and enquired after God.
35 And they remembred that God was their strength:
and that the high God was their redeemer.
36 Neuertheless, they dyd but flatter hym with their
mouth: and dissembled with hym in their tongue.
37 For their hart was not whole with hym: neither
continued they stedfast in his couenant.
38 But he was so mercifull that he forgaue their
mysdeedes: and destroyed them not.
39 Yea, many a tyme turned he his wrath away: and
would not suffer his whole displeasure to aryse.
40 For he consydered that they were but flesshe: and
that they were euen a winde that passeth away, and
commeth not agayne.
41 Many a tyme dyd they prouoke him in the wyl-
dernesse: and greeued hym in the desart.
42 They turned backe, and tempted God: and moued
the holy one in Israel.

43 They thought not of his hande: and of the day when he deliuered them from the hande of the enimie.

44 How he had wrought his myracles in Egypt: and his woonders in the feelde of Zoan.

45 He turned theyr waters into blood: so that they myght not drinke of the riuers.

46 He sent lice among them, and deuoured them vp: and frogges to destroy them.

47 He gaue theyr fruites vnto the Caterpyller: and theyr labour vnto the Grashopper.

48 He destroyed theyr vines with hayleستones: and their Mulbery trees with the frost.

49 He smote their cattayle also with hayleستones: and theyr flockes with hot thunder bolles.

50 He cast vpon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent euyl angels among them.

51 He made a way to his indignation, and spared not their soule from death: but gaue theyr lyfe ouer to the pestilence.

52 And smote all the fyrst borne in Egypt: the most principal and mightiest in the dwellings of Ham.

53 But as for his owne people he ledde them forth lyke sheepe: and caryed them in the wyldernesse like a flocke.

54 He brought them out safely, that they should not feare: and ouerwhelmed theyr enimies with the sea.

55 And brought them within the borders of his sanctuarie: euen to his mountayne which he purchased with his right hande.

56 He cast out the Heathen also before them: caused theyr lande to be diuided among them for an heritage, and made the tribes of Israel to dwell in their tentes.

tentes.
57. So they tempted and displeased the most high God: and kept not his testimonies.
58. But turned their backes, and fell away like their forefathers: starting aside lyke a broken bowe.
59. For they greeued him with their hill aulters: and prouoked him to displeasure with their images.
60. When God heard this, he was wroth: and tooke sore displeasure at Israel.
61. So that he forsoke the tabernacle in Silo: euen the tent that he had pitched among them.
62. He deliuered their power into captiuitie: and their beautie into the enimies hand.
63. He gaue his people ouer also vnto the sword: and was wroth with his inheritance.
64. The fyre consumed their young men: and their maydens were not geuen to mariage.
65. Their priestes were slayne with the swoorde: and there were no wydowes to make lamentation.
66. So the Lorde awaked as one out of sleepe: and like a Giant refreshed with wine.
67. He smote his enimies in the hinder partes: and put them to a perpetuall shame.
68. He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.
69. But chose the tribe of Juda: euen the hil of Sion, which he loued.
70. And there he builded his temple on hygh: and layde the fundation of it, lyke the grounde which he hath made continually.
71. He chose Dauid also his seruant: and tooke hym away from the Sheepefoldes.
72. As he was following the Ewes great with young ones, he toke him: that he might feede Jacob his

people, and Israel his inheritaunce.

73 So he fedde them with a faythfull and true hart: and ruled them prudently with all his power.

Deus venerunt. Psal. lxxix.

Mornyng prayer.

O God, the Heathen are come into thyne inheritaunce: thy holy temple haue they defyled, and made Hierusalem an heape of stones.

2 The dead bodyes of thy seruauntes haue they geuen to be meate vnto the foules of the ayre: and the flesh of thy saintes vnto the beastes of the lande.

3 Their blood haue they shed lyke water on euery syde of Hierusalem: and there was no man to burye them.

4 We are become an open shame to our enimies: a very scorne and derision vnto them that are round about vs.

5 Lord, how long wylt thou be angrie: shall thy gelousie burne lyke fyre for euer?

6 Powre out thyne indignation vpon the Heathen that haue not knowen thee: and vppon the kyngdomes that haue not called vpon thy name.

7 For they haue deuoured Jacob: and layde waste his dwelling place.

8 O remember not our olde sinnes, but haue mercie vpon vs, and that soone: for we are come to great miserie.

9 Helpe vs, O God of our saluation, for the glory of thy name: O deliuer vs, and be mercyfull vnto our sinnes

sinnes for thy names sake.

10. Wherefore doo the Heathen say: where is nowe their God?

11. O let the vengeaunce of thy seruantes blood that is shed: be openly shewed vpon the Heathen in our syght.

12. O let the sorowfull syghing of the prisoners come before thee: according to the greatnesse of thy power, preserue thou those that are appointed to dye.

13. And for the blasphemie (wherewith our neyghbours haue blasphemed thee:) rewarde thou them, O Lorde, seuen folde into their bosome.

14. So we that be thy people, and sheepe of thy pasture, shall geue thee thankes for euer: and wyl alway be shewing forth thy prayse, from generation to generation.

Qui regis Israel. Psalm. lxxx.

HEare, O thou shepheard of Israel, thou that leadest Joseph lyke a sheepe: shewe thee selfe also, thou that sittest vpon the Cherubims.

2. Before Ephraim, Beniamin, and Manasses: stirre vp thy strength, and come and helpe vs.

3. Turne vs agayne, O God: shewe the lyght of thy countenaunce, and we shalbe whole.

4. O Lorde God of hostes: howe long wylt thou be angrie with thy people that prayeth?

5. Thou feedest them with the bread of teares: and geuest them plenteousnesse of teares to drinke.

6. Thou hast made vs a very strife vnto our neyghboures: and our enimies laugh vs to scorne.

7. Turne vs agayne thou God of hostes: shewe the lyght of thy countenaunce, and we shalbe whole.

8. Thou hast brought a vine out of Egypt: thou

hast cast out the Heathen, and planted it.
9. Thou madest roome for it: and when it had taken roote, it filled the lande.
10. The hylles were couered with the shadowe of it: and the boughes therof were lyke the goodly Cedar trees.
11. She stretched out her braunches vnto the sea: and her boughes vnto the riuer.
12. Why hast thou then broken downe her hedge: that all they which goe by, pluche of her grapes?
13. The wylde Boze out of the wood dooth roote it vp: and the wylde beastes of the feelde deuour it.
14. Turne thee agayne, thou GOD of hostes, looke downe from heauen: beholde and visite this vine.
15. And the place of the vineyard that thy right hand hath planted: and the braunche that thou madest so strong for thee selfe.
16. It is brent with fyre and cut downe: and they shal perishe at the rebuke of thy countenaunce.
17. Let thy hand be vpon the man of thy right hand: and vppon the sonne of man whom thou madest so strong for thyne owne selfe.
18. And so wyll not we go backe from thee: oh let vs lyue, and we shal call vpon thy name.
19. Turne vs agayne, O Lorde God of hostes: shewe the light of thy countenance, and we shalbe whole.

pycr. Hieroglyphic lib 9. pag. 84.

Exultate deo. Psal.lxxxi.

SYng we merily vnto God our strength: make a chearefull noyse vnto the God of Jacob.
2. Take the Psalme, bring hyther the Tabret: the mery Harpe with the Lute.
3. Blowe vp the trumpet in the newe Moone: euen

in

in the tyme appoynted, and vpon our solemne feast day.

4 For this was made a statute for Israel: and a lawe of the God of Jacob.

5 This he ordeined in Joseph for a testimonie: when he came out of the lande of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his handes were deliuered from (making) the pottes.

7 Thou calledst vpon me in troubles, and I deliuered thee: and hearde thee (what tyme as the storme fell vpon thee.

8 I proued thee also: at the waters of strife.

9 Heare, O my people: and I will assure thee, O Israel, if thou wilt hearken vnto me.

10 There shal no strange god be in thee: neither shalt thou worship any other God.

11 I am the Lord thy God, whiche brought thee out of the lande of Egypt: open thy mouth wyde, and I shal fyl it.

12 But my people would not heare my voyce, and Israel would not obey me.

13 So I gaue them vp into their owne hartes lust: and let them followe their owne imaginations.

14 O that my people woulde haue hearkened vnto me: for if Israel had walked in my wayes.

15 I should soone haue put downe their enemies: and turned my hande against their aduersaries.

16 The haters of the Lorde should haue been found lyers: but their tyme should haue endured for euer.

17 He shoulde haue fedde them also with the fynest wheate flowre: and with hony out of the stony roche should I haue satisfied thee.

Deus

Deus stetit in synagoga. Psalm.lxxxii.

Euenyng prayer.

GOD standeth in the congregation of princes: he is a iudge among goddes.

2 Howe long wyll ye geue wrong iudgement: and accept the persons of the vngodly.

3 Defende the poore and fatherlesse: see that such as be in need and necessitie haue right.

4 Delyuer the outcast and poore: saue them from the handes of the vngodly.

5 They wyll not be learned, nor vnderstande, but walke on styll in darknesse: all the fundations of the earth be out of course.

6 I haue sayd, ye are goddes: and ye al are children of the most highest.

Bin. Conc. Tom. 1°. pag. 295.

7 But ye shall dye lyke men: and fall lyke one of the princes.

8 Aryse, O God, and iudge thou the earth: for thou shalt take all heathen to thyne inheritaunce.

Deus quis similis. Psalm.lxxxiii.

HOlde not thy tongue, O God, keepe not styll silence: refrayne not thee selfe, O God.

2 For lo, thine enimies make a murmuring: and they that hate thee, haue lift vp their head.

3 They haue imagined craftily against thy people: and taken counsayle against thy secrete ones.

4 They haue sayde come, and let vs roote them out, that they be no more a people: and that the name of Israel may be no more in remembraunce.

5 For they haue cast their heades together with one consent: and are confederate against thee.

6 The tabernacles of the Edomites, and the Ismaelites: the Moabites and Hagarenes.

Gebal

7. Gebal, and Ammon, & Amalech: the Philistines, with them that dwel at Tyre.
8. Assur also is ioyned vnto them: and hath holpen the children of Lot.
9. But doo thou to them as vnto the Madianites: vnto Sisera, & vnto Jabin, at the brooke of Kison.
10. Whiche perished at Endor: and became as the doung of the earth.
11. Make them and their princes like Oreb and Zeb: yea make al their princes lyke as Zeba & Salmana.
12. Which say, let vs take to our selues: the houses of God in possession.
13. O my God, make them like vnto a wheele: and as the stubble before the winde.
14. Like as the fyre that burneth vp the wood: and as the flame that consumeth the mountaynes.
15. Persecute them euen so with thy tempest: & make them afrayde with thy stoorme.
16. Make their faces ashamed, O Lorde: that they may seeke thy name.
17. Let them be confounded and vexed euer more and more: let them be put to shame, and perishe.
18. And they shall knowe that thou (whose name is Jehouah:) art onely the most hyghest ouer all the earth.

Quam dilecta tabernacula. Psal.lxxxiiii.

O How amiable are thy dwellynges: thou Lord of hostes.
2. My soule hath a desire and longing to enter into the courtes of the Lorde: my hart and my flesh reioyce in the liuing God.
3. Yea the Sparow hath found her an house, & the Swalow a nest where she may lay her yoting: euen

thyne

thyne aulters, O Lord of hostes, my king & my God.
4. Blessed are they that dwell in thy house: they will be alway praysing thee.
5. Blessed is the man whose strength is in thee: in whose hart are thy wayes.
6. Which goyng through the vale of miserie, vse it for a well: and the pooles are filled with water.
7. They wyl goe from strength to strength: and vnto the God of goddes appeareth euery one of them in Sion.
8. O Lord God of hostes, heare my prayer: hearken O God of Jacob.
9. Behold, O God our defender: and loohe vpon the face of thine annoynted.
10. For one day in thy courtes: is better then a thousande.
11. I had rather be a doore keeper in the house of my God: then to dwell in the tentes of vngodlinesse.
12. For the Lord God is a light and defence: the Lord wil geue grace and woorshyp, and no good thyng shall he withholde from them that lyue a godly lyfe.
13. O Lord GOD of hostes: blessed is the man that putteth his trust in thee.

Benedixisti domine. Psalm.lxxxv.

LOrde, thou art become gratious vnto thy land: thou hast turned away the captiuitie of Jacob.
2. Thou hast forgeuen the offence of thy people: and couered all their sinnes.
3. Thou hast taken away al thy displeasure: and turned thee selfe from thy wrathful indignation.
4. Turne vs then, O God our saniour: and let thyne anger ceasse from vs.

wyll

5. wylt thou be displeased at vs for euer: and wylt thou stretche out thy wrath from one generation to another?
6. wylt thou not turne agayne and quicken vs: that thy people may reioyce in thee?
7. Shewe vs thy mercy, O Lorde: and graunt vs thy saluation.
8. I wyl hearken what the Lord God wil say concerning me: for he shall speake peace vnto his people, and to his saintes, that they turne not agayne.
9. For his saluation is nigh them that feare hym: that glory may dwel in our lande.
10. Mercy and trueth are met togeather: ryghteousnesse and peace haue kyssed eche other.
11. Trueth shall florysshe out of the earth: and righteousnesse hath looked downe from heauen.
12. Yea the Lord shal shewe louing kindnesse: and our lande shal geue her encrease.
13. Ryghteousnesse shall goe before hym: and he shal direct his goyng in the way.

Bor: de: 7: Spir: fol. 100: 11:

Inclina domine aurem. Psalm. lxxxvi.

Owe downe thyne eare, O Lorde, and heare me: for I am poore and in miserie. Mornyng prayer.
2. Preserue thou my soule, for I am holy: my God saue thy seruaũt, that putteth his trust in thee.
3. Be mercyfull vnto me, O Lorde: for I wil cal dayly vpon thee.
4. Comfort the soule of thy seruant: for vnto thee (O Lorde) doo I lyft vp my soule.
5. For thou Lorde art good and gratious: and of great mercy vnto all them that call vpon thee.

Geue

6. Gette eare Lorde vnto my prayer: and ponder the voyce of my humble desyres.
7. In the time of my trouble I wyl cal vpon thee: for thou heares me.
8. Among the gods there is none lyke vnto thee (O Lorde:) there is not one that can doo as thou doest.
9. Al nations whom thou hast made, shal come and worship thee, O Lorde: and shal glorifie thy name.
10. For thou art great, and doest wonderous thinges: thou art God alone.
11. Teache me thy way (O Lorde) and I wyl walke
12. in thy trueth: O knit my hart vnto thee, that I may
13. feare thy name.
12. I will thanke thee, O Lorde my God, with al my hart: and will prayse thy name for euermore.
13. For great is thy mercy towarde me: and thou hast deliuered my soule from the neathermost hell.
14. O God, the proude are rysen agaynst me: and the congregations of noughtie men haue sought after my soule, and haue not set thee before theyr eyes.
15. But thou, O Lord God, art ful of compassion and mercy: long sufferyng, plenteous in goodnesse and trueth.
16. O turne thee then vnto me, and haue mercy vpon me: geue thy strength vnto thy seruaunt, and helpe the sonne of thyne handmayde.
17. Shewe some good token vpon me for good, that they which hate me, may see it, and be ashamed: because thou Lorde hast holpen me, and comforted me.

Fundamenta eius. Psalm. lxxxvii.

HER fundations are vpon the holy hylles: the Lorde loueth the gates of Sion, more then al the dwellinges of Jacob.

Very

2. Very excellent thinges are spoken of thee: thou citie of God.
3. I will thinke vppon Rahab and Babylon: with them that knowe me.
4. Behold ye the Philistines also: and they of Tyre, with the Morians, loe, there was he borne.
5. And of Sion it shalbe reported, that he was borne in her: and the most high shall stablishe her.
6. The Lord shal rehearse it when he wryteth vp the people: that he was borne there.
7. The Singers also and Trumpetters shall he rehearse: all my freshe springes shalbe in thee.

Domine deus salutis. Psalm. lxxxviii.

O Lorde God of my saluation, I haue cryed day and nyght before thee: O let my prayer enter into thy presence, encline thyne eare vnto my callyng.
2. For my soule is full of trouble: and my life draweth nygh vnto hell.
3. I am counted as one of them that go downe vnto the pit: and I haue ben euen as a man that hath no strength.
4. Free among the dead, lyke vnto them that be wounded and lye in the graue: whiche be out of remembraunce, and are cut away from thy hand.
5. Thou hast layde me in the lowest pit: in a place of darkenesse, and in the deepe.
6. Thyne indignation lyeth hard vpon me: and thou hast vexed me with all thy stormes.
7. Thou hast put away myne acquaintaunce farre from me: and made me to be abhorred of them.
8. I am so fast in prison: that I can not get foorth.
9. My sight faileth for very trouble: Lorde, I haue

called

called dayly vpon thee, I haue stretched out my handes vnto thee.

10. Dooest thou shewe woonders among the dead: or shal the dead ryse vp againe and prayse thee?

11. Shall thy louing kindnesse be shewed in ỹ graue: or thy faithfulnesse in destruction?

12. Shal thy woonderous workes be knowen in the darke: and thy righteousnesse in the land where all thinges are forgotten? Pius Conc. Tom. 2. pag. 65.

13. Unto thee haue I cryed, O Lorde: and early shall my prayer come before thee.

14. Lorde, why abhorrest thou my soule: and hydest thou thy face from me?

15. I am in miserie, and like vnto him that is at the poynt to dye: (euen from my youth vp) thy terrours haue I suffered with a troubled minde.

16. Thy wrathful displeasure goeth ouer me: and the feare of thee hath vndoone me.

Mystic. mon. calued part. 2ª pag. 255.

17. They came round about me dayly like water: and compassed me togeather on euery side.

Mystic. mon. Calua. par. 2ª pag. 247.

18. My louers and freendes hast thou put away fro me: and hid mine acquaintance out of my sight.

Misericordias domini. Psalm. lxxxix.

Euenyng prayer.

MY song shalbe alway of the louyng kindnesse of the lord: with my mouth wyll I euer be shewyng thy trueth, from one generation to another.

2. For I haue sayde, mercie shalbe set vp for euer: thy trueth shalt thou stablishe in the heauens.

3. I haue made a couenant with my chosen: I haue sworne vnto Dauid my seruaunt.

4. Thy seede wyl I stablishe for euer: and set vp thy throne from one generation to another.

5. O Lorde, the very heauens shall prayse thy wonderous workes: and thy trueth in the congregation of the saintes.
6. For who is he among the cloudes: that shalbe compared vnto the Lorde.
7. And what is he among the goddes: that shalbe lyke vnto the Lorde?
8. God is very greatly to be feared in the counsell of the saintes: and to be had in reuerence of all them that are about him.
9. O Lorde God of hostes, who is lyke vnto thee: thy trueth (most mightie Lorde) is on euery syde.
10. Thou rulest the raging of the sea: thou stillest the waues thereof when they aryse.
11. Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enimies abrode with thy mightie arme.
12. The heauens are thyne, the earth also is thyne: thou hast layde the fundation of the rounde worlde, and all that therein is.
13. Thou hast made the North and the South: Tabor and Hermon shal reioyce in thy name.
14. Thou hast a mightie arme: strong is thy hande, and hygh is thy ryght hand.
15. Righteousnesse and equitie is the habitation of thy seate: mercy and trueth shal goe before thy face.
16. Blessed is the people, O Lorde, that can reioyce in thee: they shall walke in the lyght of thy countenaunce.
17. Their delyght shalbe dayly in thy name: and in thy righteousnesse shal they make their boast.
18. For thou art the glory of their strength: and in thy louing kindnesse thou shalt lyft vp our hornes.
19. For the Lorde is our defence: the holy one of Is-

rael is our king.

20. Thou spakest sometime in visions vnto thy saintes, and saydest: I haue layde helpe vppon one that is mightie, I haue exalted one chosen out of the people.

21. I haue founde Dauid my seruant: with my holy oyle haue I annoynted him.

22. My hande shall holde hym fast: and myne arme shal strengthen him.

23. The enimie shall not be able to doo him violence: the sonne of wickednesse shal not hurt him.

24. I shall smite downe his foes before his face: and plague them that hate him.

25. My trueth also and my mercie shalbe with hym: and in my name shal his horne be exalted.

26. I wyl set his dominion also in the sea: & his right hand in the flooddes.

27. He shal call me, thou art my father: my God, and my strong saluation.

28. And I wyl make hym my fyrst borne: higher then the kinges of the earth.

29. My mercie wyl I keepe for him for euermore: and my couenant shal stand fast with him.

30. His seede also wyl I make to endure for euer: and his throne as the dayes of heauen.

31. But if his children forsake my lawe: and walke not in my iudgementes.

32. If they breake my statutes, and kepe not my commaundementes: I wyll visite their offences with the rodde, and their sinne with scourges.

33. Neuertheless, my louing kindnesse wyll I not vtterly take from him: nor suffer my trueth to fayle.

34. My couenaunt wyll I not breake, nor alter the thyng that is gone out of my lippes: I haue swornie

once

once by my holynesse that I will not fayle Dauid.
35. His seede shal endure for euer: and his seate is like as the sunne before me.
36. He shal stand fast for euermore as the Moone: and as the faythful witnesse in heauen.
37. But thou hast abhorred and forsaken thine annoynted: and art displeased at hym.
38. Thou hast broken the couenant of thy seruaunt: and cast his crowne to the grounde.
39. Thou hast ouerthrowen all his hedges: and broken downe his strong holdes.
40. All they that goe by, spoyle hym: and he is become a rebuke to his neighbours.
41. Thou hast set vp the right hande of his enimies: and made al his aduersaries to reioyce.
42. Thou hast taken away the edge of his sworde: and not geuen hym victorie in the battayle.
43. Thou hast put out his glorie: and cast his throne downe to the grounde.
44. The dayes of his youth hast thou shortened: and couered hym with dishonour.
45. Lord, how long wilt thou hyde thee selfe, for euer: and shal thy wrath burne like fyre?
46. O remember, howe shorte my time is: wherefore hast thou made al men, for nought?
47. What man is he that liueth, and shal not see death? and shal he delyuer his owne soule from the hand of hell?
48. Lorde, where are thyne olde louing kindnesses: which thou sweareste vnto Dauid in thy trueth?
49. Remember Lorde the rebuke that thy seruauntes haue: & howe I doo beare in my bosome the rebukes of many people.
50. Wherewith thine enimies haue blasphemed thee,

and slaundered the footesteppes of thine annoynted: prayse be the Lord for euermore. Amen. Amen.

Domine refugium. Psal.xc.

Mornyng prayer.

LOrd thou hast been our refuge: frō one generation to an other.
2. Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euerlasting, and worlde without ende.
3. Thou turnest man to destruction: agayne thou sayest, come agayne ye children of men.
4. For a thousande yeeres in thy syght are but as yesterday: seeyng that is past as a watche in the night.
5. As soone as thou scatterest them, they are euen as a sleepe: and fade away sodaynely lyke the grasse.
6. In the morning it is greene, and groweth vp: but in the euening it is cut downe, dryed vp, & withered.
7. For we consume away in thy displeasure: and are afrayde at thy wrathful indignation.
8. Thou hast set our misdeedes before thee: and our secrete sinnes in the syght of thy countenance.
9. For when thou art angrie, al our dayes are gone: we bring our yeeres to an ende, as it were a tale that is tolde.
10. The dayes of our age are threescore yeres and ten, and though men be so strong that they come to fourescore yeeres: yet is their strength then but labour and sorowe, so soone passeth it away, and we are gone.
11. But who regardeth the power of thy wrath: for euen therafter as a man feareth, so is thy displeasure.
12. O teache vs to number our dayes: that we may apply

apply your hartes vnto wysedome.

13. Turne thee agayne, O Lorde, at the last: and be gracious vnto thy seruantes.

14. O satisfye vs with thy mercie, and that soone: so shal we reioyce and be glad al the dayes of our lyfe.

15. Comfort vs agayne now after the time that thou hast plagued vs: and for the yeeres wherein we haue suffered aduersitie.

16. Shewe thy seruantes thy woorke: and their children thy glory.

17. And the glorious maiestie of the Lorde our God be vpon vs: prosper thou the woorke of our handes vpon vs, O prosper thou our handie woorke.

Qui habitat. Psalm. xci.

WHO so dwelleth vnder the defence of the most hygh: shal abide vnder the shadowe of the almightie.

2. I wyll say vnto the Lorde, thou art my hope, and my strong holde: my God, in him wyl I trust.

3. For he shal deliuer thee from the snare of the hunter: and from the noysome pestilence.

4. He shal defende thee vnder his wynges, and thou shalt be safe vnder his fethers: his faithfulnesse and trueth shalbe thy shielde and buckler.

5. Thou shalt not be afraid for any terrour by night: nor for the arrowe that fleeth by day.

6. For the pestilence that walketh in the darkenesse: nor for the sickenesse that destroyeth in the noone day.

7. A thousand shal fal beside thee, and ten thousand at thy right hand: but it shal not come nigh thee.

8. Yea, with thine eyes shalt thou beholde: and see the reward of the vngodly.

9. For thou Lorde art my hope: thou hast set thyne house of defence very high.

10. There shall no euyl happen vnto thee: neither shal any plague come nigh thy dwelling.

11. For he shall geue his angels charge ouer thee: to keepe thee in all thy wayes.

12. They shal beare thee in their handes: that thou hurt not thy foote agaynst a stone.

13. Thou shalt goe vppon the Lion and Adder: the young Lion and the Dragon shalt thou treade vnder thy feete.

14. Because he hath set his loue vppon me, therefore shall I delyuer hym: I shall set him vp, because he hath knowen my name.

15. He shal cal vpon me, and I wyl heare him: yea I am with him in trouble, I wyll delyuer him, and bryng hym to honour.

16. With long lyfe wyl I satisfie hym: and shew him my saluation.

Bonum est confiteri. Psal. xcii.

IT is a good thing to geue thankes vnto the Lord: & to syng prayses vnto thy name, O most hyghest.

2. To tel of thy louing kindnesse earely in the morning: and of thy trueth in the night season.

3. Vpon an instrument of ten stringes, and vppon the Lute: vppon a loude instrument, and vppon the Harpe.

4. For thou Lorde hast made me gladde through thy workes: and I wyll reioyce in geuing prayse for the operations of thy handes.

5. O Lorde, howe glorious are thy workes: and thy thoughtes are very deepe:

6. An vnwyse man doth not wel consyder this: and a foole dooth not vnderstande it.

7. When the vngodly are greene as the grasse, and when al the workes of wickednesse doo florishe: then

shall

shal they be destroyed for euer, but thou Lorde art the most hyghest for euermore.

8. For loe, thine enimies, O Lord, loe thyne enimies shal perysshe: and al the workers of wickednesse shalbe destroyed.

9. But my horne shalbe exalted lyke the horne of an Unicorne: for I am annoynted with freshe oyle.

10. Myne eye also shall see his lust of myne enimies: and mine eare shal heare his desire of the wicked that ryse vp against me.

11. The righteous shal florisshe like a Palme tree: and shal spreade abrode lyke a Cedar in Libanus.

12. Suche as be planted in the house of the Lord: shal florisshe in the courtes (of the house of our God.)

13. They shall also bryng forth more fruite in their age: and shalbe fat and wel lykyng.

14. That they may shewe howe true the Lorde my strength is: and that there is none vnryghteousnes in hym.

Dominus regnauit. Psal.xciii.

THE Lorde is kyng, and hath put on glorious apparel: the Lord hath put on his apparell, and gyrded hym selfe with strength. Euenyng prayer.

2. He hath made the rounde world so sure: that it can not be mooued.

3. Euer since the worlde began hath thy seate been prepared: thou art from euerlastyng.

4. The flooddes are risen (O Lord) the flooddes haue lyft vp their voyce: the flooddes lyft vp theyr waues.

5. The waues of the sea are mighty, & rage horribly: but yet the Lorde that dwelleth on high is mightier.

6. Thy testimonies, O Lord, are very sure: holynesse becommeth thyne house for euer.

Deus vltionum. Psal.xciiii.

O Lorde God, to whom vengeance belongeth: thou GOD to whom vengeance belongeth, shewe thee selfe.

2. Aryse thou iudge of the world: and rewarde the proude after their deseruyng.

3. Lord, howe long shal the vngodly: how long shal the vngodly triumphe?

4. Howe long shal al wicked doers speake so disdainfully: and make suche proude boasting?

5. They smyte downe thy people, O Lord: and trouble thine heritage.

6. They murder the widdowe and the stranger: and put the fatherlesse to death.

7. And yet they say, tushe, the Lord shal not see: neyther shal the God of Jacob regarde it.

8. Take heede ye vnwyse among the people: O ye fooles, when wyl ye vnderstande?

9. He that planted the eare, shal he not heare: or he that made the eye, shal he not see?

10. Or he that nurtureth the Heathen: it is he that teacheth man knowledge, shall not he punishe?

11. The Lorde knoweth the thoughtes of man: that they are but vayne.

12. Blessed is the man whom thou chastenest (O Lorde:) and teachest him in thy lawe.

13. That thou mayest geue him pacience in tyme of aduersitie: vntil the pit be digged vp for the vngodly.

14. For the Lorde wyll not fayle his people: neither wyl he forsake his inheritance.

15. Vntyll righteousnesse turne agayne vnto iudgement: all suche as be true of hart shal folowe it.

16. Who wyl ryse vp with me agaynst the wicked: or who wyl take my part agaynst the euyl doers?

17. If the Lorde had not helped me: it had not fayled but my soule had ben put to silence.
18. But when I sayd my foote hath slypped: thy mercie (O Lorde) helde me vp.
19. In the multitude of the sorowes that I had in my hart: thy comfortes haue refreshed my soule.
20. Wylt thou haue any thing to do with the stoole of wickednesse: which imagineth mischeefe as a lawe.
21. They geather them togeather against the soule of the righteous: and condemne the innocent blood.
22. But the Lorde is my refuge: and my God is the strength of my confydence.
23. He shal recompence them their wickednesse: and destroy them in their owne malice, yea the Lord our God shall destroy them.

Venite, exultemus. Psal. xcv.

O Come, let vs sing vnto the lord: let vs hartely reioyce in the strength of our saluation. Mornyng prayer.
2. Let vs come before his presence with thankes geuing: and shewe our selues gladde in him with Psalmes.
3. For the Lorde is a great God: and a great king aboue all goddes.
4. In his hande are all the corners of the earth: and the strength of the hylles is his also.
5. The Sea is his, and he made it: and his handes prepared the drye land.
6. O come, let vs worshyp and fal downe: and kneele before the Lorde our maker.
7. For he is (the Lorde) our God: and we are the people of his pasture, and the sheepe of his handes.
8. To day yf ye wyll heare his voyce, harden not your

your hartes: as in the prouocation, and as in the day of temptation in the wildernesse.

9. When your fathers tempted me: prooued me, and sawe my woorkes.

10. Fourtie yeeres long was I greeued with this generation, and sayd: it is a people that do erre in their hartes, for they haue not knowen my wayes.

11. Vnto whom I sware in my wrath: that they shoulde not enter into my rest.

Cantate Domino canticum. Psal.xcvi.

Dier. condi. tom. pag. 193. §. 5.

O Syng vnto the Lorde a newe song: syng vnto the Lorde al the whole earth.

2. Syng vnto the Lord, and prayse his name: be tellyng of his saluation from day to day.

3. Declare his honour vnto the Heathen: and his woonders vnto all people.

4. For the Lorde is great, and can not woorthyly be prayed: he is more to be feared then al goddes.

5. As for al the gods of the Heathen, they be but idols: but it is the Lorde that made the heauens.

6. Glorie and worshyp are before him: power and honour are in his sanctuarie.

7. Ascribe vnto the Lorde (O ye kinredes of the people:) ascribe vnto the Lorde worshyp and power.

8. Ascribe vnto the Lorde the honour due vnto his name: bring presentes, and come into his courtes.

9. O worshyp the Lorde in the beautie of holynesse: let the whole earth stande in awe of hym.

10. Tel it out among the Heathen that the Lorde is king: and that it is he which hath made the round world so fast that it can not be moued, and how that he shal iudge the people righteously.

11. Let the heauens reioyce, and let the earth be glad: let the sea make a noyse, and al that therein is.

Let

12. Let the feelde be ioyfull, and all that is in it: then
shal al the trees of the wood reioyce before the Lord.
13. For he commeth, for he commeth to iudge the
earth: and with righteoulneſſe to iudge the worlde,
and the people with his trueth.

Dominus regnauit. Pſal.xcvii.

THE Lorde is kyng, the earth may be glad ther-
of: yea, the multitude of the Iſles may be glad
thereof.
2. Cloudes and darkeneſſe are rounde about hym:
righteouſneſſe and iudgement are the habitation of
his ſeate.
3. There ſhal goe afyre before him: and burne vp his
enimies on euery ſyde.
4. His lyghteninges gaue ſhyne vnto the world: the
earth ſawe it, and was afrayde.
5. The hylles melted like waxe at the preſence of the
Lord: at the preſence of the Lord of the whole earth.
6. The heauens haue declared his ryghteouſneſſe:
and al the people haue ſeene his glory.
7. Confounded be al they that worſhyp carued ima-
ges, and that delight in vayne Gods: worſhyp hym
all ye gooddes.
8. Sion heard of it, and reioyced: and the daughters
of Iuda were glad, becauſe of thy iudgementes, O
Lorde.
9. For thou Lorde art hygher then all that are in the
earth: thou art exalted farre aboue al goddes.
10. O ye that loue the Lord, ſee that ye hate the thing
which is euil: the Lorde preſerueth the ſoules of his
ſaintes, he ſhall delyuer them from the hand of the
vngodly.

There

11. There is sprong vp a lyght for the righteous: and ioyful gladnesse for suche as be true harted.
12. Reioyce in the Lord, ye righteous: and geue thankes for a remembrance of his holynesse.

Cantate Domino. Psal. xcviii.

Euenyng prayer.

SIng vnto the Lord a newe song: for he hath done marueylous thinges.
2. With his owne right hand, & with his holy arme: hath he gotten hym selfe the victorie.
3. The Lord declared his saluation: his ryghteousnesse hath he openly shewed in the syght of the Heathen.
4. He hath remembred his mercy and trueth toward the house of Israel: and all the endes of the worlde haue seene the saluation of our God.
5. Shewe your selues ioyfull vnto the Lorde, all ye landes: syng, reioyce, and geue thankes.
6. Prayse the Lorde vppon the Harpe: syng to the Harpe with a Psalme of thankesgeuing.
7. With Trumpettes also and Shawmes: O shewe your selues ioyfull before the Lord the kyng.
8. Let the sea make a noyse, and al that therin is: the rounde worlde, and they that dwell therein.
9. Let the flooddes clap their handes, & let the hilles be ioyful together before the Lord: for he is come to iudge the earth.
10. With righteousnesse shal he iudge the worlde, and the people with equitie.

Dominus regnauit. Psal. xcix.

THE Lorde is king, be the people neuer so impacient: he sytteth betweene the Cherubims, be the earth neuer so vnquiet.
2. The Lorde is great in Sion: and high aboue all people,

people.

3. They shal geue thankes vnto thy name: which is great, wonderful, and holy.

4. The kinges power loueth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnesse in Jacob.

5. O magnifie the Lorde our God: and fall downe before his footestoole, for he is holy.

6. Moses and Aaron among his priestes, and Samuel among such as cal vpon his name, these called vpon the Lorde, and he hearde them,

7. He spake vnto them out of the cloudie pyller: for they kept his testimonies, and the lawe that he gaue them.

8. Thou heardest them (O Lorde our God:) thou forgauest them, O God, and punishedst their owne inuentions.

9. O magnifye the Lorde our God, and worship him vpon his holy hyl: for the Lorde our God is holy.

Iubilate Deo. Psal. C.

O Be ioyful in the Lorde (al ye landes:) serue the Lorde with gladnesse, and come before his presence with a song.

2. Be ye sure that the Lorde he is God, it is he that hath made vs, and not we our selues: we are his people, and the sheepe of his pasture.

3. O goe your way into his gates with thankes geuing, and into his courtes with prayse: be thankful vnto him, and speake good of his name.

4. For the lord is gratious, his mercy is euerlasting: & his trueth endureth from generation to generation.

Misericordiam & iudicium. Psal. Ci.

MY song shalbe of mercy and iudgement: vnto thee (O Lorde) wyl I syng.

O let

2. O let me haue vnderstanding: in the way of godlynesse.
3. When wylt thou come vnto me: I wyll walke in my house with a perfect hart.
4. I wyll take no wicked thing in hande. I hate the synnes of vnfaythfulnesse: there shal no such cleaue vnto me.
5. A frowarde hart shal depart from me: I wyll not knowe a wicked person.
6. Who so priuily slaundereth his neighbour: hym wyl I destroy.
7. Who so hath also a proude looke & hygh stomache: I wyl not suffer hym.
8. Myne eyes looke vnto suche as be faythfull in the lande: that they may dwel with me.
9. Who so leadeth a godly lyfe: he shalbe my seruant.
10. There shal no deceitfull person dwell in my house: he that telleth lyes shal not tarry in my sight.
11. I shal soone destroy al the vngodly that are in the lande: that I may roote out all wicked doers from the citie of the Lorde.

Domine exaudi orationem. Psalm. Cij.

Mornyng prayer.

HEare my prayer, O Lord: and let my crying come in vnto thee.
2. Hyde not thy face from me in the tyme of my trouble: enclyne thyne eares vnto me when I cal. O heare me, and that ryght soone.
3. For my dayes are consumed away lyke smoke: and my bones are brent vp as it were a fyre brande.
4. My hart is smytten downe and wythered lyke grasse: so that I forget to eate my bread.
5. For the voyce of my gronyng: my bones wyll scarce

scarce cleaue to my flesh.
6. I am become lyke a Pellican in the wildernesse: and lyke an Owle that is in the desart.
7. I haue watched, & am euen as it were a Sparow: that sitteth alone vpon the house top.
8. Myne enimies reuile me al the day long: and they that are mad vpon me, are sworne togeather against me.
9. For I haue eaten ashes as it were bread: and mingled my drinke with weeping.
10. And that because of thine indignation and wrath: for thou hast taken me vp, and cast me downe.
11. My dayes are gone like a shadowe: and I am wythered lyke grasse.
12. But thou (O Lord) shalt endure for euer: and thy remembraunce throughout al generations.
13. Thou shalt aryse and haue mercy vpon Sion: for it is tyme that thou haue mercie vppon her, yea, the tyme is come.
14. And why: thy seruantes thynke vpon her stones: and it pitieth them to see her in the dust.
15. The Heathen shall feare thy name, O Lorde: and al the kinges of the earth thy maiestie.
16. When the Lorde shal builde vp Sion: and when his glory shal appeare.
17. When he turneth him vnto the prayer of the poore destitute: and despiseth not their desyre.
18. This shalbe written for those that come after: and the people whiche shalbe borne, shall prayse the Lorde.
19. For he hath looked downe from his sanctuarie: out of the heauen dyd the Lorde beholde the earth.
20. That he myght heare the mournynges of suche as be in captiuitie: and delyuer the chyldren appointed

poynted vnto death.

21. That they may declare the name of the Lorde in Sion: and his worshyp at Hierusalem.

22. When the people are geathered togeather: and the kingdomes also to serue the Lorde.

23. He brought downe my strength in my iourney: and shortened my dayes.

24. But I sayde, O my God, take me not away in the middest of mine age: as for thy yeeres, they endure throughout al generations.

25. Thou Lorde in the beginning hast layde the fundation of the earth: and the heauens are the worke of thy handes.

26. They shal perishe, but thou shalt endure: They al shal waxe olde as dooth a garment.

27. And as a vesture shalt thou change them, and they shalbe changed: but thou art the same, and thy yeres shal not fayle.

28. The children of thy seruantes shall continue: and their seede shal stand fast in thy syght.

Benedic anima mea. Psalm. Ciii.

PRayse the Lord, O my soule: and al that is within me, prayse his holy name.

2. Prayse the Lorde, O my soule: and forgeat not al his benefites.

3. Which forgeueth al thy sinne: and healeth al thine infyrmities.

4. Which saueth thy lyfe from destruction: and crowneth thee with mercie and louing kindnesse.

5. Whiche satisfieth thy mouth with good thynges: making thee young and lustie as an Egle.

6. The Lorde executeth righteousnesse and iudgement: for al them that are oppressed with wrong.

7. He shewed his wayes vnto Moses: his workes vnto

§. Amb. de parad. lib. 2. cap. 2. pag. 166.

vnto the chyldren of Israel.
8. The Lorde is ful of compassion and mercie: long
suffering, and of great goodnesse.
9. He wyl not alway be chyding: neyther keepeth he
his anger for euer.
10. He hath not dealt with vs after our sinnes: nor re-
warded vs according to our wickednesse.
11. For looke how high the heauen is in comparison
of the earth: so great is his mercie also toward them
that feare him.
12. Looke howe wyde also the East is from the west:
so farre hath he set our sinnes from vs.
13. Yea, lyke as a father pitieth his owne chyldren:
euen so is the Lorde mercifull vnto them that feare
hym.
14. For he knoweth whereof we be made: he remem-
breth that we are but dust.
15. The dayes of man are but as grasse: for he flouris-
eth as a floure of the feelde.
16. For alsoone as the winde goeth ouer it, it is gone:
and the place thereof shal knowe it no more.
17. But the mercifull goodnesse of the Lord endureth
for euer and euer vpon them that feare him: and his
righteousnesse vpon childers childeren.
18. Euen vpon such as keepe his couenant: & thinke
vpon his commaundementes to doo them.
19. The Lord hath prepared his seate in heauen: and
his kingdome ruleth ouer all.
20. O prayse the Lorde ye angels of his, ye that excell
in strength: ye that fulfyl his commaundement, and
hearken vnto the voyce of his woordes.
21. O prayse the Lord all ye his hostes: ye seruauntes
of his that doo his pleasure.
22. O speake good of the Lord all ye workes of his, in

all places of his dominion: prayse thou the Lord, O my soule.

Benedicanima mea. Psal. Ciiii.

Euenyng prayer.

PRaise the Lord, O my soule: O Lord my God, thou art become exceedyng glorious, thou art clothed with maiestie and honour.

2. Thou deckest thee selfe with light, as it were with a garment: and spreadest out the heauens lyke a curtayne.

3. Who layeth the beames of his chamber in the waters: and maketh the cloudes his charriot, and walketh vpon the wynges of the wynde.

4. He maketh his angels spirites: and his ministers a flaming fyre.

Zanch. Deoper. cosa. lib. 2. cap. 8. pag. 81. col. 4.

5. He layd the fundations of the earth: that it neuer should moue at any tyme.

6. Thou coueredst it with the deepe, lyke as with a garment: the waters stand in the hilles.

7. At thy rebuke they flee: at the voyce of thy thunder they are afrayde.

8. They goe vp as high as the hilles, and downe to the valleys beneath: euen vnto the place which thou hast appoynted for them.

9. Thou hast set them their boundes, which they shal not passe: neither turne agayne to couer the earth.

10. He sendeth the springes into the riuers: which runne among the hilles.

11. All beastes of the feelde drinke thereof: and the wylde Asses quenche their thyrst.

12. Beside them shal the foules of the ayre haue their habitation: and syng among the branches.

13. He watereth the hilles from aboue: the earth is fylled with the fruite of thy woorkes.

He

14. He bringeth foorth grasse for the cattel: and greene herbe for the seruice of men.
15. That he may bring foode out of the earth, & wyne that maketh glad the hart of man: and oyle to make hym a chearefull countenance, and bread to strengthen mans hart.
16. The trees of the Lord also are ful of sap: euen the Cedars of Libanus which he hath planted.
17. Wherein the byrdes make their nestes: and the firre trees are a dwelling for the Storke.
18. The high hyls are a refuge for the wylde Goates: and so are the stony rockes for the Conies.
19. He appointed the Moone for certayne seasons: and the Sunne knoweth his going downe.
20. Thou makest darkenesse, that it may be nyght: wherein all the beastes of the forrest do moue.
21. The Lions roaryng after their pray: do seeke their meate at God.
22. The Sunne ariseth, and they gat them away together: and lay them downe in their dennes.
23. Man goeth forth to his worke, and to his labour: vntyll the euenyng.
24. O Lorde, how manifold are thy workes: in wysedome hast thou made them all, the earth is ful of thy richesse.
25. So is the great and wyde sea also: wherein are thinges creeping innumerable, both smal and great beastes.
26. There goe the shyps, and there is that Leuiathan: whom thou hast made to take his pastime therein.
27. These wayte all vpon thee: that thou mayest geue them meate in due season.
28. When thou geuest it them, they geather it: & when thou openest thy hande, they are fylled with good.

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General resemble of ye Scrip. pag. 15.

29. When thou hidest thy face, they are troubled: when thou takest away their breath, they dye, and are turned agayne to their dust.
30. When thou lettest thy breath go foorth, they shalbe made: and thou shalt renue the face of the earth.
31. The glorious maiestie of the Lord shal endure for euer: the Lord shal reioyce in his woorkes.
32. The earth shal tremble at the looke of him: yf he do but touche the hylles, they shal smoke.
33. I wyll syng vnto the Lorde as long as I lyue: I wyl prayse my God whyle I haue my beyng.
34. And so shall my wordes please him: my ioy shalbe in the Lorde.
35. As for synners, they shalbe consumed out of the earth, and the vngodly shal come to an ende: prayse thou the Lorde, O my soule prayse the Lorde.

Confitemini domino. Psalm. Cv.

Mornyng prayer.

Geue thankes vnto the Lord, & cal vpō his name: tel the people what thinges he hath done.
2. O let your songues be of him, and prayse hym: and let your talking be of al his wonderous woorkes.
3. Reioyce in his holy name: let the hart of them reioyce that seeke the Lorde.
4. Seeke the Lorde and his strength: seeke his face euermore.
5. Remember the marueylous woorkes that he hath done: his wonders, & the iudgementes of his mouth.
6. O ye seede of Abraham his seruaunt: ye children of Iacob his chosen.
7. He is the Lorde our GOD: his iudgementes are

in

in all the worlde.
8. He hath ben alway mindfull of his couenant and promise: that he made to a thousand generations.
9. Euen the couenant that he made with Abraham: and the oth that he sware to Isahac.
10. And appoynted the same vnto Jacob for a lawe: and to Israel for an euerlastyng testament.
11. Saying, vnto thee wyll I geue the lande of Chanaan: the lot of your inheritance.
12. When there was yet but a fewe of them: and they strangers in the lande.
13. What tyme as they went from one nation to another: from one kingdome to another people.
14. He suffered no man to doo them wrong: but reproued euen kinges for their sakes.
15. Touche not myne annoynted: and doo my prophetes no harme.
16. Moreouer, he called for a dearth vpon the lande: and destroyed all the prouision of bread.
17. But he had sent a man before them: euen Joseph, which was solde to be a bond seruant.
18. Whose feete they hurt in the stockes: the iron entred into his soule.
19. Vntyl the tyme came that his cause was knowen: the word of the Lorde tryed him.
20. The king sent and deliuered him: the prince of the people let him goe free.
21. He made him Lord also of his house: and ruler of all his substance.
22. That he might enfourme his princes after his will: and teache his Senatours wysdome.
23. Israel also came into Egypt: and Jacob was a stranger in the land of Ham.
24. And he encreased his people exceedingly: & made

Raimund. Cruscurr. in Apoc. prælud. 301. col. 1257.

them stronger then their enimies.
25. Whose hart turned, so that they hated his people: and dealt vntruely with his seruantes.
26. Then sent he Moses his seruant: & Aaron whom he had chosen. with 1. in Exod. cap. 7. pag. 87.
27. And these shewed his tokens among them: and woonders in the land of Ham. with 1. in Exod. 7. pag. 85.
28. He sent darknesse, and it was darke: and they were not obedient vnto his woorde. minist. of Lincolnes diocesse. part. 1. pag. 14.
29. He turned their waters into blood: and slue their fyshe.
30. Their lande brought foorth frogges: yea euen in their kynges chambers.
31. He spake the woord, and there came all maner of flyes: and lyce in all their quarters.
32. He gaue them haylestones for rayne: and flames of fyre in their lande.
33. He smote their vines also, and figge trees: and destroyed the trees that were in their coastes.
34. He spake the word, and the grashoppers came, and caterpillers innumerable: & did eate vp al the grasse in their lande, & deuoured the fruite of their ground.
35. He smote all the fyrst borne in their land: euen the cheefe of all their strength.
36. He brought them foorth also with siluer and gold: there was not one feeble person among their tribes.
37. Egypt was glad at their departyng, for they were afrayde of them.
38. He spread out a cloude to be a couerying: and fyre to geue lyght in the nyght season.
39. At their desyre he brought Quayles: and he fylled them with the bread of heauen.
40. He opened the roche of stone, & the waters flowed out: so that riuers ranne in the drye places.

For

41. For why? he remembreth his holy promise: and Abraham his seruaunt.
42. And he brought forth his people with ioy: and his chosen with gladnesse.
43. And gaue them the landes of the Heathen: and they tooke the labours of the people in possession.
44. That they myght keepe his statutes: and obserue his lawes.

Confitemini domino. Psalm. Cvi.

Geue thankes vnto the Lorde, for he is gratious: and his mercie endureth for euer. Euenyng prayer.
2. Who can expresse the noble actes of the Lord: or shew forth all his prayse?
3. Blessed are they that alway keepe iudgement: and do righteousnesse.
4. Remember me, O Lorde, according to the fauour that thou beareſt vnto thy people: O visite me with thy saluation.
5. That I may see the felicitie of thy chosen, and reioyce in the gladnesse of thy people: & geue thankes with thine inheritaunce.
6. We haue sinned with our fathers: we haue done amisse, and dealt wickedly.
7. Our fathers regarded not thy wonders in Egypt, neyther kept they thy great goodnesse in remembraunce: but were disobedient at the sea, euen at the red sea.
8. Neuertheless, he helped them for his names sake: that he might make his power to be knowen.
9. He rebuked the red sea also, and it was dryed vp: so he led them through the deepe, as through a wyldernesse.
10. And he saued them from the aduersaries hande:

and deliuered them from the hande of the enimie.
11. As for those that troubled them, the waters ouer-
whelmed them: there was not one of them left.
12. Then beleeued they his wordes: and sang prayse
vnto hym.
13. But within a whyle they forgat his workes: and
woulde not abyde his counsayle.
14. But lust came vpon them in the wyldernesse: and
they tempted God in the desart.
15. And he gaue them their desyre: and sent leannesse
withal into their soule.
16. They angred Moses also in the tentes: and Aaron
the saint of the Lorde.
17. So the earth opened, and swalowed vp Dathan:
and couered the congregation of Abiram.
18. And the fyre was kindled in their companie: the
flame brent vp the vngodly.
19. They made a Calfe in Horeb: and worshipped the
moulten image.
20. Thus they turned their glory: into the similitude
of a Calfe that eateth hay.
21. And they forgate God their sauiour: whiche had
done so great thinges in Egypt.
22. Woonderous woorkes in the lande of Ham: and
fearefull thinges by the red sea.
23. So he sayde he woulde haue destroyed them, had
not Moses his chosen stande before hym in the gap:
to turne away his wrathfull indignation, lest he
shoulde destroy them.
24. Yea they thought scorne of that pleasaunt lande:
and gaue no credence vnto his worde.
25. But murmured in their tentes: and hearkened
not vnto the voyce of the Lorde.
26. Then lyft he vp his hande against them: to ouer-
throwe

throwe them in the wylderneſſe.
27. To caſt out their ſeede among the nations: and to ſcatter them in the landes.
28. They ioyned them ſelues vnto Baal Peor: and ate the offeringes of the dead.
29. Thus they prouoked hym vnto anger with their owne inuentions: and the plague was greate among them.
30. Then ſtoode vp Phinees, and prayed: and ſo the plague ceaſſed. *minist. of Lincol. Diocs. part. 2. pag. 14.
31. And that was counted vnto him for ryghteouſneſſe: among al poſterities for euermore.
32. They angred him alſo at the waters of ſtrife: ſo that he punished Moſes for their ſakes.
33. Becauſe they prouoked his ſpirite: ſo that he ſpake vnaduiſedly with his lippes. ſ.
34. Neither deſtroyed they the Heathen: as the Lorde commaunded them.
35. But were mingled among the Heathen: and learned their woorkes.
36. In ſo muche that they woorſhipped their idolles, whiche turned to their owne decay: yea, they offered their ſonnes and daughters vnto deuyls.
37. And ſhed innocent blood, euen the blood of their ſonnes and of their daughters: whom they offered vnto the idols of Chanaan, and the lande was defyled with blood.
38. Thus were they ſtained with their owne woorkes: and went a whoring with their owne inuentions.
39. Therefore was the wrath of the Lorde kyndled agaynſt his people: in ſo muche that he abhorred his owne inheritaunce.
40. And he gaue them ouer into the hande of the Heathen: and they that hated them, were lordes

ouer

ouer them.

41 Their enimies oppressed them: and had them in subiection.

42 Many a tyme did he deliuer them: but they rebelled agaynst hym with their owne inuentions, and were brought downe in their wickednesse.

43 Neuertheless, when he sawe their aduersitie: he heard their complaynt.

44 He thought vpon his couenant, and pitied them according vnto the multitude of his mercies: yea, he made all those that had led them away captiue, to pitie them.

45 Deliuer vs, O Lorde our God, & geather vs from among the Heathen: that we may geue thankes to thy holy name, and make our boast of thy prayse.

46 Blessed be the Lorde God of Israel, from euerlasting, and world without ende: and let al the people say, Amen.

Confitemini domino. Psalm. Cvii.

Mornyng prayer.

Geue thankes vnto the Lorde, for he is gratious: and his mercie endureth for euer.

2 Let them geue thanks whom the Lorde hath redeemed: and deliuered from the hande of the enimie.

3 And geathered them out of the landes, from the East, and from the west: from the North, and from the South.

4 They went astray in the wyldernesse out of the way: and found no citie to dwel in.

5 Hungry and thirstie: their soule faynted in them.

So

6. So they cryed vnto the Lord in their trouble: and he deliuered them from their distresse.
7. He ledde them forth by the ryght way: that they might goe to the citie where they dwelt.
8. O that men would therefore prayse the Lorde for his goodnesse: and declare the wonders that he doth for the chyldren of men.
9. For he satisfyeth the emptie soule: and fylleth the hungry soule with goodnesse.
10. Suche as syt in darkenesse, and in the shadowe of death: being fast bound in miserie and iron.
11. Because they rebelled agaynst the woordes of the Lorde: and lightly regarded the counsell of the most hygh.
12. He also brought downe their hart through heauinesse: they fell downe, and there was none to helpe them vp.
13. So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.
14. For he brought them out of darknesse, and out of the shadowe of death: and brake their bondes in sunder.
15. O that men would therefore prayse the Lorde for his goodnesse: and declare the wonders that he doth for the chyldren of men.
16. For he hath broken the gates of brasse: and smitten the barres of iron in sunder.
17. Foolishe men are plagued for their offence: and because of their wickednesse.
18. Their soule abhorred al maner of meate: and they were euen hard at deathes doore.
19. So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.
20. He sent his woorde and healed them; and they

were

were saued from their destruction.

21. O that men would therfore prayse the Lorde for his goodnesse: and declare the wonders that he doth for the children of men.

22. That they woulde offer vnto him the sacrifyce of thankesgeuing: & tel out his workes with gladnes.

23. They that go downe to the sea in shippes: and occupie their busynesse in great waters.

24. These men see the workes of the Lorde: and his wonders in the deepe.

25. For at his word the stormy winde ariseth: which lyfteth vp the waues thereof.

26. They are carried vp to the heauen, and downe agayne to the deepe: their soule melteth away because of the trouble.

27. They reele to and fro, and stacker lyke a drunken man: and are at their wittes ende.

28. So when they crye vnto the Lorde in their trouble: he deliuereth them out of their distresse.

29. For he maketh the storme to cease: so that the waues thereof are styll.

30. Then are they glad because they be at rest: and so he bringeth them vnto the hauen where they would be.

31. O that men would therefore prayse the Lorde for his goodnesse: and declare the wonders that he doth for the chyldren of men.

32. That they woulde exalt him also in the congregation of the people: and prayse hym in the seate of the elders.

33. Whiche turneth the flooddes into a wyldernesse: and dryeth vp the water springes.

34. A fruytefull lande maketh he barren: for the wickednesse of them that dwell therein.

Agayne

35. Agayne, he maketh the wyldernesse a standyng water: and water spryinges of a drye ground.
36. And there he setteth the hungrie: that they may buylde them a citie to dwel in.
37. That they may sowe their lande, and plant vineyardes: to yeelde them fruites of encrease.
38. He blesseth them, so that they multiply exceedingly: and suffereth not their cattell to decrease.
39. And againe, when they are minished and brought lowe: through oppression, through any plague or trouble.
40. Though he suffer them to be euyl entreated thorowe tyrantes: and let them wander out of the way in the wyldernesse.
41. Yet helpeth he the poore out of miserie: and maketh him housholdes lyke a flocke of sheepe.
42. The tyghteous wyl consyder this and reioyce: and the mouth of all wickednesse shalbe stopped.
43. Who so is wyse, wyl ponder these thyngs: and they shal vnderstande the louing kindnesse of the Lord.

Paratum cor meum. Psalm. Cviii.

GOD, my hart is redy (my hart is redy:) I wyll syng, and geue prayse with the best member that I haue. Euenyng prayer.
2. Awake thou Lute and Harpe: I mee selfe wyl awake right early.
3. I wyl geue thankes vnto thee, O Lorde, among the people: I wyl syng prayses vnto thee among the nations.
4. For thy mercy is greater then the heauens: and thy trueth reacheth vnto the cloudes.
5. Set vp thee selfe, O God, aboue the heauens: and thy glory aboue all the earth.
6. That thy beloued may be deliuered: let thy ryght hande

hande saue them, and heare thou me.
7. God hath spoken in his holynesse: I wyll reioyce therefore, and diuide Sichem, and meate out the valley of Sucoth.
8. Gilead is mine, and Manasses is myne: Ephraim also is the strength of my head.
9. Juda is my lawe geuer, Moab is my washpot: ouer Edom wyll I cast out my shoe, vpon the Philistines wyl I triumphe.
10. Who will leade me into the strong citie: and who wyl bryng me into Edom?
11. Hast not thou forsaken vs, O God: and wylt not thou God go forth with our hostes?
12. O helpe vs agaynst the enimie: for vayne is the helpe of man.
13. Through God we shall do great actes: and it is he that shal treade downe our enimies.

Deus laudem. Psalm. Cix.

HOlde not thy tongue, (O God) of my prayse: for the mouth of the vngodly, yea and the mouth of the deceitful is opened vpon me.
2. And they haue spoken agaynst me with false tongues: they compassed me about also with woordes of hatred, and fought agaynst me without a cause.
3. For the loue that I had vnto them, loe they take nowe my contrarie part: but I geue mee selfe vnto prayer.
4. Thus haue they rewarded me euyll for good: and hatred for my good wyl.
5. Set thou an vngodly man to be ruler ouer hym: and let Satan stande at his ryght hande.
6. When sentence is geuen vpon him, let him be condemned: and let his prayer be turned into sinne.

Let

7. Let his dayes be fewe: & let another take his office.
8. Let his childzen be fatherlesse: and his wyfe a wydowe.
9. Let his childzen be vagaboundes, and begge their bread: let them seeke it also out of desolate places.
10. Let the extortioner consume all that he hath: and let the stranger spoyle his labour.
11. Let there be no man to pitie him: nor to haue compassion vpon his fatherlesse childzen.
12. Let his posteritie be destroyed: and in the next generation let his name be cleane put out.
13. Let the wickednesse of his fathers be hadde in remembzance in the syght of the Lozd: and let not the sinne of his mother be done away.
14. Let them alway be before the Lorde: that he may roote out the memoziall of them from of the earth.
15. And that because his minde was not to doo good, but persecuted ỹ poore helpelesse man: that he might slay him that was vered at the hart.
16. His delight was in cursyng, and it shall happen vnto him: he loued not blessing, therefore shall it be farre from him.
17. He clothed him selfe with cursyng, lyke as with a rayment: and it shall come into his bowels like water, and lyke oyle into his bones.
18. Let it be vnto him as the close that he hath vpon him: and as the girdle that he is alway gyrded withall.
19. Let it thus happen from the Lozd vnto mine enimies: and to those that speake euil against my soule.
20. But deale thou with me (O Lozd God) accordyng vnto thy name: for sweete is thy mercie.
21. O deliuer me, for I am helpelesse and poore: and my hart is wounded within me.

I goe

22. I go hence like the shadow that departeth: and am driuen away as the Grashopper.

23. My knees are weake through fastyng: my flesh is dryed vp for want of fatnesse.

24. I became also a rebuke vnto them: they that looked vpon me, shaked their heades.

25. Helpe me (O Lord my God:) O saue me according to thy mercie.

26. And they shall knowe how that this is thy hand: and that thou Lord hast done it.

27. Though they curse, yet blesse thou: and let them be confounded that ryse vp against me, but let thy seruaunt reioyce.

28. Let myne aduersaries be clothed with shame: and let them couer them selues with their owne confusion, as with a cloke.

29. As for me, I will geue great thankes vnto the Lorde with my mouth: and prayse hym among the multitude.

30. For he shall stande at the ryght hand of the poore: to saue his soule from vnryghteous iudges.

vide Justin. Martir. Dialog. contra Tryphon.

Dixit dominus domino meo. Psalm. Cx.

67. Mornyng prayer.

THE Lorde sayd vnto my Lorde: sit thou on my right hande, vntyll I make thyne enimies thy footestoole.

2. The Lord shal send the rodde of thy power out of Sion: be thou ruler euen in the middest among thyne enimies.

3. In the day of thy power shall the people offer thee free wyll offeringes with an holy worshyp: the dewe of thy birth, is of the wombe of the morning.

The

4. The Lorde ſware, and wyl not repent: thou art a prieſt for euer after the order of Melchiſedech.
5. The Lorde vpon thy right hand: ſhal wound euen kinges in the day of his wrath.
6. He ſhalbe iudge among the Heathen, he ſhal fyll the places with the dead bodyes: and ſmite in ſunder the heades ouer diuers countreys.
7. He ſhal drinke of the brooke in the way: therefore ſhal he lyft vp his head. Prayſe the Lorde.

Confitebor tibi. Pſalm. Cxi.

I wyl geue thankes vnto the Lorde with my whole hart: ſecretly among the faythfull, and in the congregation.
2. The workes of the Lorde are great: ſought out of all them that haue pleaſure therein.
3. His worke is worthy to be praiſed and had in honour: and his righteouſneſſe endureth for euer.
4. The mercifull and gracious Lorde hath ſo doone his marueylous woorkes: that they ought to be had in remembrance.
5. He hath geuen meate vnto them that feare hym: he ſhal euer be mindful of his couenant.
6. He hath ſhewed his people ỏ power of his workes: that he may geue them the heritage of the Heathen.
7. The woorkes of his handes are veritie and iudgement: al his commaundementes are true.
8. They ſtande faſt for euer and euer: and are doone in trueth and equitie.
9. He ſent redemption vnto his people: he hath commaunded his couenaunt for euer, holy and reuerent is his name.
10. The feare of the Lorde is the beginnyng of wyſedome: a good vnderſtandyng haue all they that doo

thereafter, the prayse of it endureth for euer.

Beatus vir. Psal.Cxii.

1. BLessed is the man that feareth the Lord: he hath
2. great delight in his commaundementes.
2. His seede shalbe mightie vppon earth: the ge-
2. neration of the faythfull shalbe blessed.
3. Riches and plenteousnesse shalbe in his house: and
his righteousnesse endureth for euer.
4. Vnto the godly there aryseth vp lyght in the dark-
nesse: he is merciful, louyng, and righteous.
2. 5. A good man is mercifull, and lendeth: and wyll
2. guide his woordes with discretion.
6. For he shall neuer be mooued: and the righteous
shalbe had in an euerlastyng remembrance.
7. He wyll not be afrayde for any euyll tydynges: for
his hart standeth fast, and beleeueth in the Lorde.
8. His hart is stablished, and wyll not shrinke: vntyl
he see his delyre vpon his enimies.
9. He hath dispearsed abrode, and geuen to the poore:
and his righteousnesse remaineth for euer, his horne
shalbe exalted with honour.
10. The vngodly shall see it, and it shall greeue hym,
he shall gnashe with his teeth, and consume away:
the delyre of the vngodly shall perishe.

Laudate pueri. Psalm.Cxiii.

PRayse the Lorde (ye seruaunles:) O prayse the
name of the Lorde.
2. Blessed be the name of the Lorde: from this
tyme forth for euermore.
3. The Lordes name be praysed: from the rysyng vp
of the Sunne, vnto the going downe of the same.
4. The Lord is hygh aboue al Heathen: and his glo-
rie aboue the heauens.
5. Who is lyke vnto the Lorde our God, that hath
his

his dwelling so hygh: and yet humbleth hym selfe to behold the thinges that are in heauen and earth.
6. He taketh vp the simple out of the dust: and lifteth the poore out of the myre.
7. That he may set hym with the princes: euen with the princes of his people.
8. He maketh the barren woman to keepe house: and to be a ioyful mother of children.

In exitu Israel. Psalm.Cxiiii.

WHen Israel came out of Egypt: and the house of Iacob from among the strange people. Euenyng prayer.
2. Iuda was his sanctuarie: and Israel his dominion.
3. The sea saw that & fled: Iordan was driuen backe.
4. The mountaynes skipped like Rammes: and the lytle hylles like young sheepe.
5. What ayleth thee, O thou sea, that thou fleddest: and thou Iordan that thou wast driuen backe?
6. Ye mountaines that ye skypped lyke Rammes: and ye lytle hylles lyke young Sheepe?
7. Tremble thou earth at the presence of the Lord: at the presence of the God of Iacob.
8. Whiche turned the harde rocke into a standyng water: and the flynt stone into a springing wel.

Non nobis domine. Psalm.Cxv.

NOT vnto vs (O Lorde) not vnto vs, but vnto thy name geue the prayse: for thy louyng mercie, and for thy truethes sake.
2. Wherefore shall the Heathen say: where is nowe their God?
3. As for our God, he is in heauen: he hath doone what so euer pleased hym.
4. Their idolles are syluer and golde: euen the

woorke of mens handes.
5. They haue mouthes and speake not: eyes haue they, and see not.
6. They haue eares, and heare not: noses haue they, and smel not.
7. They haue hands, and handle not, feete haue they, and walke not: neyther speake they through theyr throte.
8. They that make them, are like vnto them: and so are al suche as put their trust in them.
9. But thou house of Israel, trust thou in the Lorde: he is their succour and defence.
10. Ye house of Aaron, put your trust in the Lord: he is their helper and defender.
11. Ye that feare the Lord, put your trust in the Lord: he is their helper and defender.
12. The Lorde hath been mindful of vs, and he shall blesse vs: euen he shall blesse the house of Israel, he shal blesse the house of Aaron.
13. He shal blesse them that feare the Lord: both smal and great.
14. The Lorde shal encrease you more and more: you and your children.
15. Ye are the blessed of the Lord: which made heauen and earth.
16. All the whole heauens are the Lordes: the earth hath he geuen to the children of men.
17. The dead prayse not thee (O Lorde:) neyther all they that goe downe into the silence.
18. But we wyll prayse the Lorde: from this tyme forth for euermore. Prayse the Lorde.

Dilexi

Dilexi quoniam. Psal. Cxvi.

I Am well pleased: that the Lord hath heard the voyce of my prayer. Mornyng prayer.

2 That he hath enclined his eare vnto me: therfore wyll I call vpon him as long as I lyue.

3. The snares of death compassed me round about: and the paynes of hel gate holde vpon me.

4. I shall fynde trouble and heauinesse, and I shall cal vpon the name of the Lord: (O Lord) I beseeche thee deliuer my soule.

5. Gracious is the Lorde, and righteous: yea, our God is mercifull.

6. The Lorde preserueth the simple: I was in miserie, and he helped me.

7. Turne agayne then vnto thy rest, O my soule: for the Lorde hath rewarded thee.

8. And why: thou hast deliuered my soule from death: myne eyes from teares, and my feete from fallyng.

9. I wyl walke before the Lorde: in the lande of the liuing.

10. I beleeued, and therfore wyl I speake, but I was sore troubled: I sayd in my haste, all men are lyers.

11. What rewarde shall I geue vnto the Lord: for all the benefites that he hath doone vnto me:

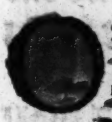
12. I wyl receiue the cup of saluation: and cal vppon the name of the Lorde.

13. I wyll pay my vowes nowe in the presence of all his people: ryght deare in the syght of the Lorde is the death of his saintes.

14. Beholde (O Lord) how that I am thy seruaunt: I am thy seruaunt and the sonne of thy handmayd, thou hast broken my bones in sunder.

15. I wyl offer to thee the sacrifice of thankesgeuing: and wyl cal vpon the name of the Lorde.
16. I wyl pay my vowes vnto the Lorde, in the sight of all his people: in the courtes of the Lordes house, euen in the middest of thee, O Hierusalem. Prayse the Lorde.

Laudate dominum. Psal. Cxvii.



Prayse the Lorde all ye Heathen: prayse hym all ye nations.
2. For his mercifull kindnesse is euer more and more towarde vs: and the trueth of the Lorde endureth for euer. Prayse the Lorde.

Confitemini domino. Psal. Cxviii.

Geue thankes vnto the Lorde, for he is gracious: because his mercie endureth for euer.
2. Let Israel nowe confesse that he is gracious: and that his mercie endureth for euer.
3. Let the house of Aaron nowe confesse: that his mercie endureth for euer.
4. Yea, let them nowe that feare the Lorde confesse: that his mercie endureth for euer.
5. I called vpon the Lorde in trouble: and the Lord hearde me at large.
6. The Lorde is on my syde: I wyll not feare what man dooth vnto me.
7. The Lorde taketh my part with them that helpe me: therfore shal I see my desire vpon mine enimies.
8. It is better to trust in the Lorde: then to put any confidence in man.
9. It is better to trust in the Lorde: then to put any confidence in princes.
10. All nations compalled me rounde about: but in the name of the Lorde wyll I destroy them.
11. They kept me in on euery syde, they kept me in

(I say)

(I say) on euery syde: but in the name of the Lorde I wyl destroy them.

12 They came about me like Bees, & are extincte, euen as the fyre among the thornes: for in the name of the Lorde I wyll destroy them.

13. Thou hast thrust sore at me, that I might fal: but the Lorde was my helpe.

14. The Lorde is my strength and my songue: and is become my saluation.

15. The voyce of ioy and health is in the dwellinges of the righteous: the ryght hande of the Lorde bringeth mightie thinges to passe.

16. The ryght hande of the Lorde hath the preeminence: the right hande of the Lorde bringeth myghtie thinges to passe.

17. I shal not dye, but lyue: and declare the woorkes of the Lorde.

18. The Lorde hath chastened and corrected me: but he hath no geuen me ouer vnto death.

19. Open me the gates of righteousnesse: that I may goe into them, and geue thankes vnto the Lorde.

20. This is the gate of the Lorde: the righteous shall enter into it.

21. I wyll thanke thee, for thou hast hearde me: and art become my saluation.

22. The same stone whiche the builders refused: is become the head stone in the corner.

23. This is the Lordes dooing: and it is marueylous in our eyes.

24. This is the day which the Lorde hath made: we wyl reioyce and be glad in it.

25. Helpe (me) nowe, O Lord: O Lord sende vs nowe prosperitie.

26. Blessed is he that commeth in the name of the

Lorde: we haue wyshed you good lucke, ye that be of the house of the Lorde.

God is the Lorde which e hath shewed vs lyght: bynde the sacrifyce with cordes, yea euen vnto the hornes of the aulter.

Thou art my God, and I wyl thanke thee: thou art my God, and I wyl prayse thee.

O geue thankes vnto the Lord, for he is gracious: and his mercie endureth for euer.

Beati immaculati. Psalm. Cxix. 1.

Euenyng prayer.

BLessed are those ỹ are vndefiled in the way: & walke in the law of the Lord. 1.

2. Blessed are they that keepe his testimonies: and seeke him with their whole hart. 2.

3. For they which doo no wickednesse: walke in his wayes. 3.

4. Thou hast charged: that we shal diligently keepe thy commaundementes. 4.

5. O that my wayes were made so directe: that I might keepe thy statutes. 5.

6. So shal I not be confounded: whyle I haue respect vnto al thy commaundementes. 6.

7. I wyl thanke thee with an vnfaigned hart: when I shall haue learned the iudgementes of thy ryghteousnesse. 7.

8. I wyll keepe thy ceremonies: O forsake me not vtterly. 8.

In quo corrigit. 2.

9. WHerwithal shal a yong man clense his way: euen by rulyng him selfe after thy worde. 9.

10. With my whole hart haue I sought thee: O let me not goe wrong out of thy commaundementes. 10.

11. Thy woordes haue I hyd within my hart: that I

shoulde not sinne agaynst thee. 2.

4 Blessed art thou, O Lorde: O teache me thy sta- 12.
tutes.

5 With my lippes haue I ben telling of al the iudge- 13. ℣
mentes of thy mouth.

6 I haue had as great delyght in the way of thy te- 14. ℣.
stimonies: as in all maner of riches. ℣.

7 I wyl talke of thy commaundementes: and haue 15. ℣
respect vnto thy wayes.

8 My delyght shalbe in thy statutes: and I wyl not 16. ℣. ℣
forget thy woorde. ℣.

Retribue seruo tuo. 3.

DOo wel vnto thy seruaunt: that I may liue, 17.
and keepe thy woorde.

2 Open thou myne eyes: that I may see the 18. ℣.
wonderous thinges of thy lawe. ℣.

3 I am a stranger vpon earth: O hide not thy com- 19.
maundementes from me.

4 My soule breaketh out for the very feruent desyre: 20.
that it hath alway vnto thy iudgementes.

5 Thou hast rebuked the proud: and cursed are they 21.
that doo erre from thy commaundementes.

6 O turne from me shame and rebuke: for I haue 22.
kept thy testimonies.

7 Princes also did sit and speake against me: but thy 23.
seruaunt is occupied in thy statutes.

8 For thy testimonies are my delyght: and my coun- 24. ℣ ℣
saylers.

Adhesit pauimento. 4.

MY soule cleaueth to the dust: O quicken thou 25.
me accordyng to thy woorde.

2 I haue knowledged my wayes, and thou 26.
heardest me: O teache me thy statutes.

3 Make me to vnderstande the way of thy com- 27.
maunde-

maundementes: and so shall I talke of thy woonderous woorkes.

4. My soule melteth away for very heauinesse: comfort thou me according vnto thy woorde. 28.

5. Take fro me the way of lying: and cause thou me to make muche of thy lawe. 29.

6. I haue chosen the way of trueth: and thy iudgementes haue I layde before mee. 30.

7. I haue sticken vnto thy testimonies: O Lord confounde me not. 31.

8. I wyl runne the way of thy commaundementes: when thou hast set my hart at libertie. 32.

Legem pone. 5.

Mornyng prayer.

TEach me, O Lord the way of thy statutes: & I shal keepe it vnto the ende. 33.

2. Geue me vnderstandyng, and I shal keepe thy lawe: yea, I shal keepe it with my whole hart. 34.

3. Make me to goe in the path of thy commaundementes: for therein is my delire. 35.

4. Encline mine hart vnto thy testimonies: and not to couetousnesse. 36

5. O turne away myne eyes, lest they beholde vanitie: and quicken thou me in thy way. 37.

6. O stablishe thy woorde in thy seruaunt: that I may feare thee. 38.

7. Take away the rebuke that I am afrayde of: for thy iudgementes are good. 39.

8. Behold, my delight is in thy commaundementes: O quicken me in thy righteousnesse. 40.

Et veniat super me. 6.

LEt thy louing mercie come also vnto me, O lord: euen thy saluation according vnto thy woorde. 41.

2. So shall I make answeare vnto my blaspheme- 42.

mers:

mers: for my trust is in thy woord.
3 O take not the woord of thy trueth vtterly out of my mouth: for my hope is in thy iudgementes. 43.
4 So shal I alway keepe thy law: for euer and euer. 44.
5 I wyl walke at libertie: for I seeke thy commaundementes. 45.
6 I wyll speake of thy testimonies also, euen before kynges: and wyl not be ashamed. 46.
7 And my delight shalbe in thy commaundements: which I haue loued. 47.
8 My handes also wyl I lift vp vnto thy commaundementes which I haue loued: and my study shalbe in thy statutes. 48.

Memor esto verbi tui. 7.

O Thynke vpon thy seruant as concernyng thy woorde: wherein thou hast caused me to put my trust. 49.
2 The same is my comfort in my trouble: for thy woorde hath quickened me. 50.
3 The proude haue had me exceedyngly in derision: yet haue I not shrinked from thy lawe. 51.
4 For I remembred thine euerlastyng iudgements: O Lorde: and receiued comfort. 52.
5 I am horribly afraide: for the vngodly that forsake thy lawe. 53.
6 Thy statutes haue ben my songues: in the house of my pilgrimage. 54.
7 I haue thought vpon thy name, O Lorde, in the nyght season: and haue kept thy lawe. 55.
8 This I hadde: because I kept thy commaundementes. 56.

Portio mea domine. 8.

THou art my portion, O Lord: I haue promised to keepe thy lawe. 57.

2. I made myne humble petition in thy presence with my whole hart: O be mercifull vnto me accordyng to thy woorde. 58.

3. I called myne owne wayes to remembrance: and turned my feete vnto thy testimonies. 59.

4. I made haste, and prolonged not the time: to keepe thy commaundementes. 60.

5. The congregation of the vngodly haue robbed me: but I haue not forgotten thy lawe. 61.

6. At midnight I wyl ryse vp to geue thankes vnto thee: because of thy righteous iudgementes. 62.

7. I am a companion of al them that feare thee: and keepe thy commaundementes. 63.

8. The earth, O Lord, is ful of thy mercie: O teache me thy statutes. 64.

Bonitatem fecisti. 9.

O Lorde, thou hast dealt graciously with thy seruant: accordyng vnto thy woorde. 65.

2. O learne me true vnderstanding and knowledge: for I haue beleeued thy commaundementes. 66.

3. Before I was troubled, I went wrong: but now haue I kept thy woorde. 67.

4. Thou art good and gracious: O teach me thy statutes. 68.

5. The proude haue imagined a lye agaynst me: but I wil keepe thy commaundementes with my whole hart. 69.

6. Their hart is as fatte as brawne: but my delight hath been in thy lawe. 70.

7. It is good for me that I haue ben in trouble: that I may learne thy statutes. 71.

8. The lawe of thy mouth is dearer vnto me: then thousandes of golde and siluer. 72.

Manus

Manus tuæ fecerunt me. 10.

Thy handes haue made me & fashioned me: O geue me vnderstandyng, that I may learne thy cõmaundementes. 73. Euenyng prayer.

2. They that feare thee wyll be glad when they see me: because I haue put my trust in thy woorde. 74.

3. I know, O Lord, that thy iudgementes are right: and that thou of very faythfulnesse hast caused me to be troubled. 75.

4. O let thy mercifull kyndnesse be my comfort: accordyng to thy worde vnto thy seruant. 76.

5. O let thy louyng mercies come vnto me, that I may lyue: for in thy lawe is my delyght. 77.

6. Let the proud be confounded, for they goe wickedly about to destroy me: but I wyl be occupied in thy commaundementes. 78.

7. Let such as feare thee, and haue knowen thy testimonies: be turned vnto me. 79.

8. O let my hart be sound in thy statutes: that I be not ashamed. 80.

Defecit anima mea. 11.

My soule hath longed for thy saluation: and I haue a good hope because of thy worde. 81.

2. Myne eyes long sore for thy worde: saying, O when wilt thou comfort me? 82.

3. For I am become lyke a bottel in the smoke: yet do I not forget thy statutes. 83.

4. Howe many are the dayes of thy seruaunt: when wylt thou be auenged of them that persecute me? 84. S.

5. The proude haue digged pittes for me: which are not after thy lawe. 85.

6. All thy commaundementes are true: they persecute me falsly, O be thou my helpe. 86.

They

7. They had almost made an ende of me vpon earth: 87.
but I forsooke not thy commaundementes.
8. O quicken me after thy louing kindnesse: and so 88.
shal I keepe the testimonies of thy mouth.

In æternum domine. 12.

O Lord, thy word: endureth for euer in heauen. 89.
2. Thy trueth also remayneth from one gene- 90.
ration to an other: thou hast layde the fundation of the earth, and it abydeth.
3. They continue this day according to thine ordi- 91.
naunce: for al thinges serue thee.
2. 4. If my delyght had not been in thy lawe: I should 92.
2. haue perished in my trouble.
5. I wyll neuer forget thy commaundementes: for 93.
with them thou hast quickened me.
6. I am thyne, oh saue me: for I haue sought thy 94.
commaundementes.
7. The vngodly layd wayte for me to destroy me: but 95.
I wyl consyder thy testimonies.
8. I see that all thynges come to an ende: but thy 96.
commaundement is exceeding brode.

Quomodo dilexi. 13.

2. LOrde, what loue haue I vnto thy lawe: all the 97.
2. day long is my studie in it.
2. Thou through thy commaundementes hast 98.
made me wiser then mine enimies: for they are euer with me.
3. I haue more vnderstandyng then my teachers: for 99.
thy testimonies are my studie.
4. I am wyser then the aged: because I keepe thy 100.
commaundementes.
5. I haue refrayned my feete from euery euyll way: 101.
that I may keepe thy woorde.
6. I haue not shrunke from thy iudgementes: for 102.
thou

thou teachest me.

7. O howe sweete are thy woordes vnto my throte: yea sweeter then hony vnto my mouth. 103.

8. Through thy commaundementes I geat vnderstandyng: therefore I hate al wicked wayes. 104.

Lucerna pedibus meis. 14.

Thy woord is a lanterne vnto my feete: and a light vnto my pathes. 105. Mornyng prayer.

2. I haue sworne, and am stedfastly purposed: to keepe thy ryghteous iudgementes. 106.

3. I am troubled aboue measure: quicken me (O Lorde) accordyng to thy woord. 107.

4. Let the freewyll offerynges of my mouth please thee, O Lorde: and teache me thy iudgementes. 108.

5 My soule is alway in my hand: yet doo I not forgeat thy lawe. 109.

6 The vngodly haue layde a snare for me: but yet I swarued not from thy commaundementes. ~~120. 101.~~ 110

7. Thy testimonies haue I claymed as myne heritage for euer: and why? they are the very ioye of my hart. 111.

8. I haue applyed my hart to fulfyll thy statutes alway: euen vnto the ende. 112.

Iniquos odio habui. 15.

I hate them that imagine euyll thynges: but thy lawe doo I loue. 113.

2. Thou art my defence and shielde: and my trust is in thy woord. 114.

3. Away from me ye wicked: I wyll keepe the commaundementes of my God. 115.

4. O stablishe me accordyng vnto thy woord, that I may lyue: and let me not be disapoynted of my hope. 116.

5. Holde thou me vp, and I shalbe safe: yea my delyght 117.

lyght shalbe euer in thy statutes.

6. Thou hast troden downe al them that depart from thy statutes: for they imagine but deceite. 118.

7. Thou puttest away al the vngodly of the earth like drosse: therefore I loue thy testimonies. 119.

8. My flesh trembleth for feare of thee: and I am afrayde of thy iudgementes. 120.

Feci iudicium. 16.

I Deale with the thyng that is lawefull and right: O geue me not ouer vnto myne oppressours. 121.

2. Make thou thy seruant to delight in that which is good: that the proude doo me no wrong. 122.

3. Myne eyes are wasted away with looking for thy health: and for the woorde of thy righteousnesse. 123.

4. O deale with thy seruant accordyng vnto thy louing mercie: and teache me thy statutes. 124.

5. I am thy seruant, O graunt me vnderstandyng: that I may knowe thy testimonies. 125.

6. It is tyme for thee Lord to lay to thyne hand: for they haue destroyed thy lawe. 126.

7. For I loue thy commaundementes: aboue golde and precious stone. 127.

8. Therefore holde I strayght all thy commaundementes: and all false wayes I vtterly abhorre. 128.

Mirabilia. 17.

THy testimonies are woonderfull: therfore doth my soule keepe them. 129.

2. When thy word goeth foorth: it geueth lyght and vnderstandyng vnto the simple. 130.

3. I opened my mouth, and drewe in my breath: for my delight was in thy commaundementes. 131.

4. O looke thou vpon me, and be mercifull vnto me: as thou vsest to doo vnto those that loue thy name. 132.

5. Order my steppes in thy woorde: and so shall no 133.

wicked.

wickednesse haue dominion ouer me.
6 O deliuer me from the wrongful dealings of men: 3 144.
and so shal I keepe thy commaundementes.
7. Shewe the light of thy countenaunce vppon thy 3 145.
seruaunt: and teache me thy statutes.
8. Myne eyes gushe out with water: because men 3 146.
keepe not thy lawe.

Iustus es domine. 18.

RYghteous art thou, O Lorde: and true is thy 3 147.
iudgement.
2. The testimonies that thou hast commaun- 3 148.
ded: are exceeding righteous and true.
3. My zeale hath euen consumed me: because myne 3 149.
enimies haue forgotten thy woordes.
4. Thy woord is tryed to the vttermost: and thy ser- 4 150.
uaunt loueth it.
5. I am smal, and of no reputation: yet do not I for- 4 151.
get thy commaundementes.
6. Thy ryghteousnesse is an euerlasting ryghteous- 4 152.
nesse: and thy lawe is the trueth.
7. Trouble and heauinesse haue taken holde vppon 4 153.
me: yet is my delight in thy commaundementes.
8. The ryghteousnesse of thy testimonies is euerla- 4 154.
sting: O graunt me vnderstandyng, and I shal liue.

Clamaui in to to corde meo. 19. 4 155.

I Call with my whole hart: heare me, Euenyng
O Lorde, I wyl keepe thy statutes. prayer.
2. Yea euen vppon thee do I call: helpe 4 156.
me, and I shal keepe thy testimonies.
3. Early in ỹ morning do I crye vnto 4 157.
thee: for in thy woord is my trust.
4. Myne eyes preuent the nyght watches: that I 4 158.
myght be occupied in thy woordes.

Ad dominum cum tribularer. Psalm. Cxx.

Mornyng prayer.

When I was in trouble, I called vpon the Lorde: & he heard me.

2. Deliuer my soule (O Lord) from lying lippes: and from a deceitful tongue.

3. What rewarde shalbe geuen or done vnto thee, thou false tongue: euen myghty & sharpe arrowes, with whot burnyng coales.

4. Woe is me that I am constrayned to dwell with Mesech: and to haue myne habitation among the tentes of Cedar.

5. My soule hath long dwelt among them: that be enimies vnto peace.

6. I labour for peace, but when I speake vnto them thereof: they make them redy to battayle.

Leuaui oculos meos. Psalm. Cxxi.

I wyl lyft vp mine eyes vnto the hyls: from whence commeth my helpe.

2. My helpe commeth euen from the Lord: which hath made heauen and earth.

3. He wyll not suffer thy foote to be mooued: and he that keepeth thee wyl not sleepe.

4. Behoolde, he that keepeth Israel: shall neyther slumber nor sleepe.

5. The Lord him selfe is thy keeper: the Lord is thy defence vpon thy right hande.

6. So that the Sunne shall not burne thee by day: nor the Moone by nyght.

7. The Lord shall preserue thee from all euyll: yea, it is euen he that shall keepe thy soule.

8. The Lorde shall preserue thy goyng out, and thy comming in: from this tyme forth for euermore.

Lætatus

Letatus sum. Psalm.Cxxii.

I was glad when they sayde vnto me: we wyl goe into the house of the Lorde.

2. Our feete shall stande in thy gates: O Hierusalem.

3. Hierusalem is builded as a citie: that is at vnitie in it selfe.

4. For thyther the tribes goe vp, euen the tribes of the Lorde: to testifie vnto Israel, to geue thankes vnto the name of the Lorde.

5. For there is the seate of iudgement: euen the seate of the house of Dauid.

6. O pray for the peace of Hierusalem: they shal prosper that loue thee.

7. Peace be within thy walles: and plenteousnesse within thy palaces.

8. For my brethren and companions sakes: I wyll wyshe thee prosperitie.

9. Yea, because of the house of the Lorde our God: I wyl seeke to doo thee good.

Ad te leuaui oculos meos. Psalm.Cxxiij.

VNto thee lyft I vp myne eyes: O thou that dwellest in the heauens.

2. Beholde, euen as the eyes of seruantes looke vnto the hande of their maisters, and as the eyes of a mayden vnto the hand of her maistresse: euen so our eyes wayte vpon the Lorde our God, vntyll he haue mercie vpon vs.

3. Haue mercie vpon vs (O Lord) haue mercie vpon vs: for we are vtterly despised.

4. Our soule is fylled with the scornefull reproofe of the wealthy: & with the despitefulnesse of the proude.

Nisi quia dominus. Psal.Cxxiiii.

If the Lord him selfe had not ben on our side (now may Israel say:) if the Lord hym selfe had not ben on our syde, when men rose vp agaynst vs.

2. They had swalowed vs vp quicke: when they were so wrathfully displeased at vs.

3. Yea, the waters had drowned vs: and the streame had gone ouer our soule.

4 The deepe waters of the proude: had gone euen ouer our soule.

7. 5. But praysed be the Lorde: which hath not geuen
7. vs ouer for a pray vnto theyr teeth.

6. Our soule is escaped, euen as a byrde out of the snare of the fowler: the snare is broken, and we are delyuered.

7. Our helpe standeth in the name of the Lord: whiche hath made heauen and earth.

Qui confidunt in domino. Palm.Cxxv.

They that put theyr trust in the Lorde, shalbe euen as the mount Sion, whiche may not be remoued: but standeth fast for euer.

2. The hilles stande about Hierusalem: euen so standeth the Lorde rounde about his people, from this tyme foorth for euermore.

Dd. prafat. in Mandat. pag. 22. Dizz. conc. tom. 2. pag. 274. § 41. 4

3. For the rod of the vngodly commeth not into the lot of the ryghteous: lest the righteous put their hande vnto wyckednesse.

4. Do well, O Lorde: vnto those that be good and true of hart.

5. As for suche as turne backe vnto theyr owne wickednesse: the lorde shall leade them foorth with the euyl doers, but peace shalbe vpon Israel.

In

In conuertendo. Pſal.Cxxvi.

WHē the Lord turned againe the captiuitie of Sion: then were we lyke vnto them that dreame. Euenyng prayer.

2. Then was our mouth fylled with laughter: and our tongue with ioy.

3. Then sayde they among the Heathen: the Lorde hath done great thinges for them.

4. Yea, the Lorde hath done great thinges for vs alredy: whereof we reioyce.

5. Turne our captiuitie, O Lorde: as the riuers in the South.

6. They that sowe in teares: shall reape in ioy. ℣.

7. He that now goeth on his way weeping, and beareth forth good seede: shall doubtlesse come agayne with ioy, and bryng his sheaues with him.

Nisi dominus edificat. Pſal.Cxxvii.

EXcept the Lorde builde the house: their labour is but lost that builde it. ℣. ℣.

2. Except the Lorde keepe the citie: the watchman waketh but in vayne. ℣. ℣.

3. It is but lost labour that ye haste to ryse vp early, and so late to take rest, and eate the bread of carefulnesse: for so he geueth his beloued sleepe.

4. Loe, children and the fruite of the wombe: are an heritage and gift that commeth of the Lorde. ℣. ℣.

5. Lyke as the arrowes in the hande of the Giaunt: euen so are the young chyldren:

6. Happy is the man that hath his quiuer full of them: they shall not be ashamed when they speake with their enimies in the gate. Dieta Roberti 3° pag. 657. §. 29.

Beati omnes. Pſal.Cxxviii.

BLessed are they that feare the Lorde: and walke in his wayes. ℣. ℣.

2. For thou shalt eate the labours of thine handes:
2. O well is thee, and happy shalt thou be.
3. Thy wyfe shalbe as the fruitefull vine: vpon the walles of thyne house.
4. Thy children lyke the Olyue braunches: rounde about thy table.
5. Loe, thus shal the man be blessed: that feareth the Lorde.
6. The Lorde from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy lyfe long.
7. Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sepe expugnauerunt. Psal. Cxxix.

MAny a tyme haue they fought agaynst me fro my youth vp: (may Israel nowe say.)
2. Yea many a time haue they vexed me fro my youth vp: but they haue not preuayled against me.
3. The plowers plowed vppon my backe: and made long forowes.
4. But the righteous Lorde: hath hewen the snares of the vngodly in peeces.
5. Let them be confounded and turned backwarde: as many as haue euyl wyl at Sion.
6. Let them be euen as the grasse growing vpon the house tops: which withereth afore it be pluched vp.
7. Whereof the mower filleth not his hande: neyther he that bindeth vp the sheaues his bosome.
8. So that they which goe by, say not so much as the Lorde prosper you: we wyshe you good luck in the name of the Lorde.

De profundis clamaui. Psal. Cxxx.

OVT of the deepe haue I called vnto thee, O Lorde: Lorde heare my voyce.

Oh

2. Oh let thyne eares consyder well: the voyce of my complaynt.
3. If thou Lorde wylt be extreme to marke what is done amysse: Oh Lord who may abyde it?
4. For there is mercy with thee: therefore shalt thou be feared.
5. I looke for the Lord, my soule doth wayte for him: in his woorde is my trust.
6. My soule fleeth vnto the Lord: before the morning watche (I say) before the morning watche.
7. O Israel trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.
8. And he shall redeeme Israel: from all his sinnes.

Domine, non est exaltatum. Psal. Cxxxi.

LOrd, I am not high minded: I haue no proude lookes.
2. I doo not exercise mee selfe in great matters: which are to high for me.
3. But I refrayne my soule, and keepe it lowe, lyke as a chylde that is weaned from his mother: yea, my soule is euen as a weaned chylde.
4. O Israel trust in the Lorde: from this time foorth for euermore.

Memento domine Dauid. Psal. Cxxxii.

LOrde remember Dauid: and al his trouble.
2. How he sware vnto the Lord: and vowed a vowe vnto the almighty God of Jacob.
3. I will not come within the tabernacle of my house, nor climbe vp into my bed.

Mornyng prayer.

4 I wyl not suffer myne eyes to sleepe, nor myne eye lydes to slumber: neyther the temples of my head to take any rest.

5 Until I finde out a place for the temple of the lord: an habitation for the mightie God of Jacob.

6 Loe, we heard of the same at Ephrata: and found it in the wood.

7 We wyll goe into his tabernacle: and fall lowe on our knees before his foote stoole.

8 Aryse, O Lorde, into thy resting place: thou and the arke of thy strength.

9 Let thy Priestes be clothed with righteousnesse: and let thy saintes sing with ioyfulnesse.

10 For thy seruaunt Dauids sake: turne not away the presence of thyne annoynted.

11 The Lorde hath made a faythfull othe vnto David: and he shall not shrinke from it.

12 Of the fruite of thy body: shal I set vpon thy seate.

13 If thy children wyll keepe my couenaunt and my testimonies that I shall learne them: their children also shal syt vpon thy seate for euermore.

14 For the Lorde hath chosen Sion to be an habitation for him selfe: he hath longed for her.

15 This shalbe my rest for euer: here wyl I dwel, for I haue a delight therein.

16 I wyl bielle her victuals with encrease: and will satisfie her poore with bread.

17 I wyl decke her Priestes with health: & her saintes shal reioyce and sing.

18 There shal I make the horne of David to florishe: I haue ordeyned a lanterne for myne annoynted.

19 As for his enemies I shal clothe them with shame: but vpon him selfe shal his crowne florishe.

Ecce

Ecce quam bonum. Psal. Cxxxiii.

BEholde howe good and ioyful a thyng it is: bre-
thren to dwel togeather in vnitie.

2. It is like the pretious ointment vpon the head,
that ranne downe vnto the beарde: euen vnto Aa-
rons beарde, and went downe to the skyrtes of his
clothing.

3. Lyke as the deawe of Hermon: whiche fell vpon
the hyl of Sion.

4. For there the Lorde promyled his blessyng: and
lyfe for euermore.

Ecce nunc benedicite dominum. Psalm. Cxxxiii.

BEholde (nowe prayse the Lord:) all ye seruantes
of the Lorde.

2. Ye that by night stand in the house of the Lord:
euen in the courtes of the house of our God. * mynist. al. 2 in c. diocs. marg.

3. Lyft vp your handes in the sanctuary: and prayse
the Lorde.

4. The Lord that made heauen and earth: geue thee
blessyng out of Sion.

Laudate nomen domini. Psal. Cxxxv.

OPrayse the Lorde, laude ye the name of the
Lord: prayse it, O ye seruantes of the Lorde.

2. Ye that stande in the house of the Lorde: in
the courtes of the house of our God.

3. O prayse the Lorde, for the Lorde is gratious: O
syng prayses vnto his name, for it is louely.

4. For why? the Lorde hath chosen Jacob vnto him
selfe: and Israel for his owne possession.

5. For I knowe that the Lorde is great: and that
our Lorde is aboue all goddes.

6. Whatsoeuer the Lorde pleased, that dyd he in hea-
uen, and in earth: and in the sea, and in al deepe pla-
ces.

7 He bringeth forth the cloudes from the endes of the worlde: and sendeth forth lightenynges, with the rayne, bringing the windes out of his treasures.
8 He smote the fyrst borne of Egypte both of man and beast.
9 He hath sent tokens and woonders into the mids of thee, O thou land of Egypt: vpon Pharao and all his seruantes.
10 He smote dyuers nations: and slue myghtie kynges.
11 Sehon kyng of the Amorites, and Og the kyng of Basan: and all the kingdomes of Chanaan.
12 And gaue their lande to be an heritage: euen an heritage vnto Israel his people.
13 Thy name, O Lorde, endureth for euer: so dooth thy memorial (O Lord) from one generation to another.
14 For the Lorde wyl auenge his people: and be gracious vnto his seruantes.
15 As for the images of the Heathen, they are but syluer and golde: the worke of mens handes.
16 They haue mouthes, and speake not: eyes haue they, but they see not.
17 They haue eares, and yet they heare not: neyther is there any breath in their mouthes.
18 They that make them, are lyke vnto them: and so are all they that put their trust in them.
19 Prayse the Lord, ye house of Israel: prayse the lord ye house of Aaron.
20 Prayse the Lorde ye house of Leui: ye that feare the Lorde, prayse the Lorde.
21 Praysed be the Lorde out of Sion: whiche dwelleth at Hierusalem.

Confite

Confitemini domino. Psal. Cxxxvi.

Euenyng prayer.

Geue thankes vnto the Lorde, for he is gratious: and his mercy endureth for euer.

2. O geue thankes vnto the God of all gods: for his mercy endureth for euer.

3. O thanke the Lord of al Lords: for his mercie endureth for euer.

4. Which onely dooth great woonders: for his mercy endureth for euer.

5. Whiche by his excellent wysedome made the heauens: for his mercy endureth for euer.

6. Whiche layde out the earth aboue the waters: for his mercy endureth for euer.

7. Whiche hath made great lyghtes: for his mercy endureth for euer.

8. The Sunne to rule the day: for his mercy endureth for euer.

9. The Moone & the Starres to gouerne the nyght: for his mercy endureth for euer.

10. Which smote Egypt with their first borne: for his mercy endureth for euer.

11. And brought out Israel from among them: for his mercy endureth for euer.

12. With a mighty hande and stretched out arme: for his mercy endureth for euer.

13. Whiche diuided the red sea in two partes: for his mercy endureth for euer.

14. And made Israel to goe through the middes of it: for his mercy endureth for euer.

15. But as for Pharao and his host, he ouerthrewe them in the red sea: for his mercy endureth for euer.

16. Which led his people through the wylderneſſe: for his mercy endureth for euer.

17. Whiche smote great kinges: for his mercy endureth for euer.
18. Yea, and slue mighty kinges: for his mercy endureth for euer.
19. Seon king of the Amorites: for his mercy endureth for euer.
20. And Og the kyng of Basan: for his mercy endureth for euer.
21. And gaue away their lande for an heritage: for his mercy endureth for euer.
22. Euen for an heritage vnto Israel his seruant: for his mercy endureth for euer.
23. Which remembred vs when we were in trouble: for his mercy endureth for euer.
24. And hath deliuered vs from our enimies: for his mercy endureth for euer.
25. Whiche geueth foode to all flesh: for his mercy endureth for euer.
26. O geue thankes vnto the God of heauen: for his mercy endureth for euer.
27. O geue thankes vnto the Lorde of Lordes: for his mercy endureth for euer.

x minist. of Linc. dioc. fol. pag. 12.

Super flumina. Psal. Cxxxvii.

BY the waters of Babylon we sate downe and wept: when we remembred (thee) O Sion.
2. As for our Harpes we hanged them vp: vpon the trees that are therein.
3. For they that led vs away captiue, required of vs then a song and melodie in our heauynesse: sying vs one of the songues of Sion.
4. Howe shal we sying the Lordes song: in a strange lande.
5. If I forget thee, O Hierusalem: let my right hand forget her cunnyng.

If

6. If I do not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Hierusalem in my myrth.

7. Remember the children of Edom, O Lord, in the day of Hierusalem: howe they sayde, downe with it, downe with it, euen to the grounde.

8. O daughter of Babylon, wasted with miserie: yea happie shall he be that rewardeth thee as thou hast serued vs.

9. Blessed shall he be that taketh thy children: and throweth them agaynst the stones.

Confitebor tibi domine. Psal.Cxxxviii.

I wyl geue thankes vnto thee, O Lorde, with my whole hart: euen before the goddes wyll I syng prayse vnto thee.

2. I wyll worshyp towarde thy holy temple, and prayse thy name, because of thy louing kindnesse and trueth: for thou hast magnified thy name, and thy word aboue all thinges.

3. When I called vpon thee thou heardest me: and endouedst my soule with much strength.

4. All the kings of the earth shal prayse thee, O Lord: for they haue heard the wordes of thy mouth.

5. Yea they shal sing in the wayes of the Lorde: that great is the glory of the Lorde.

6. For though the Lord be high, yet hath he respect vnto the lowly: as for the proud, he beholdeth them a farre of.

7. Though I walke in the middest of trouble, yet shalt thou refreshe me: thou shalt stretche forth thine hande vpon the furiousnesse of mine enimies, and thy right hande shal saue me.

8. The Lord shall make good his louing kyndnesse toward

towarde me: yea thy mercie, O Lorde, endureth for euer, despise not then the woorkes of thyne owne handes.

Domine, probasti me. Psalm. Cxxxix.

Mornyng prayer.

LOrd, thou hast searched me out and knowen me: thou knowest my downe sittyng, and myne vprysyng, thou vnderstandest my thoughtes long before.

2. Thou art about my path, and about my bed: and spiest out all my wayes.

3. For loe, there is not a woorde in my tongue: but thou, O Lorde, knowest it altogeather.

4. Thou hast fashioned me behynde and before: and layd thyne hand vpon me.

5. Such knowledge is to woonderfull and excellent for me: I can not atteyne vnto it.

6. Whyther shal I goe then from thy spirite: or whyther shall I goe then from thy presence?

7. If I clime vp into heauen, thou art there: if I go downe to hell, thou art there also.

8. If I take the wynges of the morning: & remayne in the vtternost partes of the sea.

9. Euen there also shall thy hande leade me: and thy ryght hande shall holde me.

10 If I say, peraduenture the darkenesse shall couer me: then shall my nyght be turned to day.

11. Yea, the darknesse is no darknesse with thee, but the nyght is as cleare as the day: the darknesse and lyght (to thee) are both alyke.

12. For my reynes are thyne: thou hast couered me in my mothers wombe.

A

13. I wyl geue thankes vnto thee, for I am fearefully and wonderfully made: marueylous are thy workes, and that my soule knoweth ryght well.
14. My bones are not hyd from thee: though I be made secretly, and fashioned beneath in the earth.
15. Thyne eyes dyd see my substance, yet being vnperfect: and in thy booke were al my members written. parke Apol. 1. 2. part. 2. pag 21.
16. Whiche day by day were fashioned: when as yet there was none of them.
17. Howe deare are thy counsayles vnto me, O God: O howe great is the summe of them?
18. If I tell them, they are more in number then the sande: when I wake vp, I am present with thee.
19. Wylt thou not slay the wicked, O GOD? parte from me ye bloodthirstie men.
20. For they speake vnrighteously agaynst thee: and thyne enimies take thy name in vayne.
21. Doo not I hate them, O Lord, that hate thee: and am not I greeued with those that ryse vp agaynst thee? f.
22. Yea, I hate them ryght sore: euen as though they were mine enimies.
23. Trye me, O God, and seeke the grounde of myne hart: prooue me, and examine my thoughtes. 2. 3.
24. Looke well if there be any way of wickednesse in me: and leade me in the way euerlasting. 2.

Eripe me Domine. Psal. Cxl.

DEliuer me, O Lorde, from the euyll man: and preserue me from the wicked man.
2. Whiche imagine mischeefe in their hartes: and styrre vp stryfe al the day long.
3. They haue sharpened their tongues like a serpent: adders poyson is vnder their lippes.
4. Keepe me, O Lord, from the handes of the vngod-

ly: preserue me from the wicked men, which are purpoled to ouerthrowe my goinges.

5. The proude haue layde a snare for me, and spread a net abrode with cordes: yea, & set traps in my way.

6. I sayd vnto the Lord, thou art my God: heare the voyce of my prayers, O Lorde.

7. O Lorde God, thou strength of my health: thou hast couered my head in the day of battayle.

8. Let not the vngodly haue his desyre, O Lord: let not his mischeeuous imagination prosper, lest they be to proude.

9. Let the mischeefe of their owne lippes fall vppon the head of them: that compasse me about.

10. Let hot burnyng coales fal vpon them: let them be cast into the fyre, and into the pit, that they neuer ryse vp agayne.

11. A man full of wordes shall not prosper vppon the earth: euyll shall hunt the wicked person, to ouerthrowe hym.

12. Sure I am that the Lord wyl auenge the poore: and mainteyne the cause of the helpelesse.

13. The ryghteous also shall geue thankes vnto thy name: and the iust shal continue in thy syght.

Aug. confes. li. 6. cap. 59. Domine clamaui. Psal. Cxli.

LOrde, I call vpon thee, haste thee vnto me: and consyder my voyce when I cry vnto thee.

2. Let my prayer be set forth in thy syght as the incense: and let the lyftyng vp of mine handes be an euenyng sacrifice.

3. Set a watche, O Lorde, before my mouth: and keepe the doore of my lippes.

4. O let not myne hart be enclyned to any euyll thyng: let me not be occupied in vngodly woorkes with the men that worke wickednesse, lest I eate of

ſuche thinges as pleaſe them.
5. Let the ryghteous rather ſmyte me frendly: and reproue me.
6. But let not their precious balmes breake myne head: yea I will pray yet agaynſt their wickednelle;
7. Let their iudges be ouerthrowen in ſtony places: that they may heare my wordes, for they are ſweete.
8. Our bones lie ſcattred before the pit: like as when one breaketh and heweth wood vpon the earth.
9. But myne eyes looke vnto thee, O Lorde God: in thee is my truſt, O caſt not out my ſoule.
10. Keepe me from the ſnare whiche they haue layde for me: and from the trappes of the wicked doers.
11. Let the vngodly fal into their owne nettes together: and let me euer eſcape them.

Voce mea ad dominum. Pſal. Cxlii.

I Cried vnto the Lord with my voyce: yea euen vnto the Lorde did I make my ſupplication. Euenyng prayer.
2. I powred out my cõplaints before him: & ſhewed him of my trouble.
3. When my ſpirite was in heauines, thou knewest my path: in the way wherein I walked haue they priuily layde a ſnare for me.
4. I looked alſo vpon thy ryght hande: and ſee there was no man that woulde knowe me.
5. I had no place to flee vnto: and no man cared for my ſoule.
6. I cryed vnto thee, O Lord, and ſayd: thou art my hope, and my portion in the lande of the liuing.
7. Conſider my cõplaint: for I am brought very low.
8. O deliuer me from my perſecuters: for they are to ſtrong for me.
9. Bring my ſoule out of priſon, that I may geue

thankes vnto thy name: whiche thing if thou wilt graunt me, then shall the righteous resort vnto my company.

Domine exaudi. Psal. Cxliii.

HEare my prayer, O Lorde, and consyder my desyre: hearken vnto me for thy trueth and ryghteousnesse sake.

2. And enter not into iudgement with thy seruant: for in thy syght shal no man liuing be iustified.

3. For the enimie hath persecuted my soule, he hath smytten my lyfe downe to the grounde: he hath layd me in the darknesse, as the men that haue been long dead.

4. Therefore is my spirite vexed within me: and my hart within me is desolate.

5. Yet doo I remember the tyme past, I muse vppon al thy workes: yea, I exercise mee selfe in the workes of thy handes.

6. I stretche forth my handes vnto thee: my soule gaspeth vnto thee as a thirstie land.

7. Heare me, O Lorde, and that soone, for my spirite waxeth faynt: hyde not thy face from me, lest I be lyke vnto them that goe downe into the pit.

8. O let me heare thy louing kindnesse betymes in the morning, for in thee is my trust: shewe thou me the way that I shoulde walke in, for I lyft vp my soule vnto thee.

9. Deliuer me, O Lord, from myne enimies: for I flee vnto thee to hyde me.

10. Teache me to doo the thyng that pleaseth thee, for thou art my god: let thy louing spirite leade me forth into the lande of ryghteousnesse.

11. Quicken me, O Lord, for thy names sake: and for thy righteousnes sake bring my soule out of trouble.

And

12. And of thy goodnesse slea myne enimies: & destroy all them that vexe my soule, for I am thy seruant.

Benedictus dominus. Psal. Cxliiii.

BLessed be the LORD my strength: which teacheth my handes to warre, and my fyngers to fyght. Mornyng prayer.

2. My hope and my fortresse, my castle and delyuerer, my defender in whom I trust: whiche subdueth my people that is vnder me.

3. Lorde, what is man that thou hast suche respecte vnto him: or the sonne of man that thou so regardest him?

4. Man is lyke a thyng of nought: his time passeth away lyke a shadowe.

5. Bowe the heauens, O Lorde, and come downe: touche the mountaynes, and they shal smoke.

6. Cast forth thy lightning, and teare them: shoote out thine arrowes, and consume them.

7. Sende downe thyne hande from aboue: delyuer me, and take me out of the great waters, from the hand of strange children.

8. Whose mouth talketh of vanitie: and their right hande is a ryght hande of wickednesse.

9. I wyll syng a newe song vnto thee, O God: and syng prayses vnto thee vpon a ten stringed Lute.

10. Thou that geuest victorie vnto kinges: and hast delyuered Dauid thy seruaunt from the perill of the swoord.

11. Saue me & deliuer me from the hande of strange chyldren: whose mouth talketh of vanitie, and their ryght hande is a ryght hande of iniquitie.

12. That our sonnes may growe vp as the younge plantes; and that our daughters may be as the

pullyshed corners of the temple.
13 That our garners may be ful and plenteous with all manner of store: that our sheepe may bring forth thousandes, and ten thousandes in our streetes.
14 That our Oxen may be strong to labour, that there be no decay: no leading into captiuitie, and no complaynyng in our streetes.
15 Happy are the people that be in suche a case: yea blessed are the people which haue the Lorde for their God.

Barlow. B. of. Lin. Answ. la. 3. name pesse auth. pag. 80.

Exaltabo te deus. Psal. Cxlv.

I wyl magnifie thee, O God, my king: and I wyll prayse thy name for euer and euer.
2 Euery day wyll I geue thankes vnto thee: and prayse thy name for euer and euer.
3 Great is the Lorde, and marueylous worthy to be praysed: there is no ende of his greatnesse.
4 One generation shal prayse thy workes vnto another: and declare thy power.
5 As for me I wyll be talking of thy worshyp: thy glory, thy prayse, and wonderous workes.
6 So that men shall speake of the might of thy marueylous actes: and I wyl also tel of thy greatnesse.
7 The memoriall of thyne abundant kindnesse shalbe shewed: and men shal syng of thy ryghteousnesse.
8 The Lorde is gracious and mercifull: long suffe-
9 ryng, and of great goodnesse.
The Lorde is louing vnto euery man: and his mercy is ouer al his workes. Knox. against. 3. Doct. of Gods. pred. pag.
10 All thy workes prayse thee, O Lorde: and thy saintes geue thankes vnto thee.
11 They shewe the glory of thy kingdome: and talke of thy power.

That

12. That thy power, thy glory, and mightinesse of thy kingdome: might be knowen vnto men.
13. Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout al ages.
14. The Lorde vpholdeth al suche as fall: and lyfteth vp al those that be downe.
15. The eyes of all wayte vppon thee, O Lorde: and thou geuest them theyr meate in due season.
16. Thou openest thyne hande: and fillest al thinges liuing with plenteousnesse.
17. The Lord is righteous in al his wayes: and holy in all his workes.
18. The Lorde is nygh vnto all them that call vppon him: yea al suche as cal vpon him faythfully.
19. He wyl fulfyl the desyre of them that feare him: he also wyl heare their crye, and wyl helpe them.
20. The Lorde preserueth al them that loue him: but scattereth abrode all the vngodly.
21. My mouth shal speake the prayse of the Lord: and let al flesh geue thankes vnto his holy name for euer and euer.

Lauda anima mea. Psal. Cxlvi.

PRayse the Lorde, O my soule, while I lyue wyll I prayse the Lorde: yea as long as I haue any being, I wyl syng prayses vnto my God.
2. O put not your trust in princes, nor in any chylde of man: for there is no helpe in them.
3. For when the breath of man goeth forth, he shall turne againe to his earth: and then al his thoughtes perishe.
4. Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lord his God.
5. Whiche made heauen and earth, the sea, and all that therein is; which keepeth his promise for euer.

6. Whiche helpeth them to ryght that suffer wrong: whiche feedeth the hungrie.
7. The Lorde looseth men out of prison: the Lorde geueth syght to the blynde.
8. The Lord helpeth them that are fallen: the Lord careth for the ryghteous.
9. The Lorde careth for the strangers, he defendeth the fatherlesse, and wyddowe: as for the way of the vngodly, he turneth it vpside downe.
10. The Lord thy God, O Sion, shalbe king for euermore: and throughout al generations.

Laudate dominum. Psal. Cxlvii.

Euenyng prayer.

O Praise the Lord, for it is a good thing to syng prayses vnto our God: yea, a ioyful and pleasant thyng is it to be thankful.
2. The Lorde dooth buylde vp Hierusalem; & geather togeather the outcastes of Israel.
3. He healeth those that are broken in hart: and geueth medicine to heale their sickenesse.
4. He telleth the number of the Starres: and calleth them al by their names.
5. Great is our Lorde, and great is his power: yea and his wysedome is infinite.
6. The Lord setteth vp the meeke: and bringeth the vngodly downe to the grounde.
7. O syng vnto the Lorde with thankesgeuing: sing prayses vpon the Harpe vnto our God.
8. Whiche couereth the heauens with cloudes, and prepareth raine for the earth: and maketh the grasse to growe vpon the mountaynes (and herbe for the vse of men.)
9. Whiche geueth fodder vnto the cattel: and feedeth the yoong Rauens that cal vpon him.

† minist. of Linc. diocesse. pag. 12

He

10. He hath no pleasure in the strength of an Horse: neither delyghteth he in any mans legges.
11. But the Lords delyght is in them that feare him: and put their trust in his mercie.
12. Prayse the Lord, O Hierusalem: prayse thy God, O Sion.
13. For he hath made fast the barres of thy gates: and hath blessed thy chyldren within thee.
14. He maketh peace in thy borders: and fylleth thee with the floure of wheate.
15. He sendeth forth his commaundement vpon earth: and his woorde runneth very swyftly.
16. He geueth snowe like wool: & scattereth the hoare frost lyke ashes.
17. He casteth forth his yce lyke morselles: who is able to abyde his frost?
18. He sendeth out his woorde, and melteth them: he bloweth with his winde, and the waters flowe.
19. He sheweth his woorde vnto Jacob: his statutes and ordinances vnto Israel.
20. He hath not dealt so with any nation: neither haue the Heathen knowledge of his lawes.

Laudate dominum de cœlis, Psal. Cxlviii.

1. Prayse the Lord of heauen: prayse him in the heyght.
2. Prayse him all ye angels of his: prayse him al his host.
3. Prayse him Sunne and Moone: prayse him al ye Starres and lyght.
4. Praise him al ye heauens: and ye waters that be aboue the heauens.
5. Let them prayse the name of the Lorde: for (he spake the woord, and they were made) he commaunded, and they were created.

Ye

* Wilkl. in Exod. cap. 9. vers. 22.

6. He hath made them fast for euer and euer: he hath geuen them a lawe whiche shal not be broken.
7. Prayse the Lorde vpon earth: ye Dragons, and all deepes.
8. Fyre and hayle, snowe and vapours: wynde and stormy fulfyllyng his worde.
9. Mountaynes and all hilles: fruitefull trees, and all Cedars.
10. Beastes and all cattell: wormes, and feathered fowles.
11. Kinges of the earth, and all people: Princes and al Iudges of the worlde.
12. Young men and maydens, olde men and children, prayse the name of the Lorde: for his name onely is excellent, and his prayse aboue heauen and earth.
13. He shal exalt the horne of his people, al his saintes shal prayse him: euen the children of Israel, euen the people that serueth hym.

Cantate Domino. Psal. Cxlix.

O Sing vnto the Lord a newe song: let the congregation of saintes prayse hym.
2. Let Israel reioyce in him that made hym: and let the children of Sion be ioyful in their king.
3. Let them prayse his name in the daunce: let them syng prayses vnto him with Tabret and Harpe.
4. For the Lord hath pleasure in his people: and helpeth the meeke harted.
5. Let the saintes be ioyfull with glory: let them reioyce in their beddes.
6. Let the prayses of God be in their mouth: and a two edged swoorde in their handes,

To

7. To be auenged of the Heathen: and to rebuke the people. Barlow. B. of Lincol. Answer to a moneles Catholi. pag. 43.
8. To bynde their kynges in chaines: and theyr nobles with linkes of iron.
9. That they may be auenged of them, as it is wryten: suche honour haue al his saintes.

Laudate Dominum. Psal. Cl.

1. Prayse God in his holynesse: prayse hym in the fyrmament of his power.
2. Prayse him in his noble actes: prayse hym accordyng to his excellent greatnesse.
3. Prayse him in the sounde of the Trumpet: prayse hym vpon the Lute and Harpe.
4. Prayse him in the Cymbales and daunces: praise him vpon the strynges and Pype.
5. Prayse hym vpon the wel tuned Cymbales: praise hym vpon the loude Cymbales.
6. Let euerye thyng that hath breath: prayse the Lorde.

FINIS.

Certaine godly prayers to be vsed for sundry purposes.

A generall confession of sinnes, to be sayd euery morning.

O Almighty God our heauenly father, I confesse and acknowledge that I am a miserable & wretched sinner, and haue manyfolde wayes moste greeuously transgressed thy moste godly commaundementes, through wicked thoughtes, vngodly lustes, sinfull woordes, and deedes, committed all my whole lyfe. In synne am I borne and conceiued, and there is no goodnesse in me, in as muche as if thou shouldest enter into thy narowe iudgement with me, iudging me accordyng vnto the same, I were neuer able to suffer or abyde it, but must needes perysshe and be damned for euer: So little helpe, comfort, or succour, is there eyther in me, or in any other creature. Onely this is my comfort (O heauenly father) that thou dyddest not spare thy onely deare beloued sonne, but dyddest geue hym vp vnto the most bytter, and most vile and slaunderous death of the crosse for me, that he myght so pay the raunsome for my sinnes, satisfye thy iudgement, styll and pacifye thy wrath, reconcyle me agayne vnto thee, and purchase me thy grace and fauour, and euerlastyng lyfe. Wherefore through the merite of his most bitter death and passion, and through his innocent bloodshedding, I beseeche thee, O heauenly father, that thou wylt vouchsafe to be gracious and mercyfull vnto me, to forgeue and pardon me of all my synnes,

to

to lighten my hart with thy holy spirit, to rentue, confirme, and strengthen me with a right and a perfecte fayth, and to inflame me in loue towarde thee, and my neighbour, that I may henceforth with a willing and glad hart, walke as it becommeth me in thy moste godly commaundementes, and so glorifie and prayse thee euerlastyngly. And also that I may with a free concience and quiet hart, in all maner of temptations, afflictions, or necessities, and euen in the very pangues of death, crye boldely and merily vnto thee, and say, I beleeue in God the father almightie, maker of heauen and earth, and in Iesus Christe, &c. But O Lorde God heauenly father, to comfort mee selfe in affliction and temptation with these articles of the Christian fayth, it is not in my power, for fayth is thy gyft: and for as much as thou wylt be prayed vnto, and called vppon for it, I come vnto thee, to pray and beseech thee, both for that, and for al other my necessities, euen as thy deare beloued sone our sauiour Iesus Christ him selfe hath taught vs. And from the very bottome of my hart I crye, and say, O our father whiche art in heauen, &c.

Prayers to be sayde in the mornyng.

O Mercifull Lorde God heauenly father, I render most hygh laudes, prayse, and thankes vnto thee, that thou hast preserued me both this night, and all the tyme and dayes of my lyfe hytherto, vnder thy protection, and hast suffered me to lyue vntyll this present houre. And I beseeche thee hartyly, that thou wylt vouchsafe to receiue me this day, and the residue of my whole lyfe, from henceforth into thy tuition, ru-

lyng

lyng and gouernyng me with thy holy spirite, that al maner of darkenesse, of misbeleefe, infidelitie, and of carnal lustes and affections, may be vtterly chased and dryuen out of my hart, and that I may be iustified and saued both body and soule through a ryght and perfect fayth, and so walke in the lyght of thy most godly trueth, to thy glory and prayse, and to the profite and furtheraunce of my neighbour, through Jesus Christ our Lorde and Sauiour. Amen.

ALL possible thankes that we are able, we render vnto thee, O Lorde Jesus Christe, for that thou hast willed this night past to be prosperous vnto vs: and we beseeche thee likewyse to prosper all this same day vnto vs, for thy glory, & for the health of our soule, and that thou whiche art the true light, not knowing any going downe, and whiche art the sonne eternal, geuyng lyfe, foode, and gladnesse vnto al thynges, vouchsafe to shine into our mindes, that we may not any where stumble to fall into any sin, but may through thy good guiding and conducting, come to the lyfe euerlasting. Amen.

O Lorde Jesus Christ, whiche art the true sonne of the worlde, euermore arysyng, and neuer going downe, whiche by thy most holsome appearyng and sight, doest bring foorth, preserue, nourysshe, and refreshe all thynges, as well that are in heauen, as also that are on earth, we beseeche thee mercifully and fauourably to shine into our hartes, that the nyght and darknesse of sinnes, & the mistes of errours on euery syde dryuen away, thou brightly shyning within our hartes, we may all our lyfe space go without any stumbling or offence, and may decently and seemely walke (as in the day tyme) beyng

yng pure and cleane from the worckes of darkenesse, and aboundyng in all good worckes which God hath prepared for vs to walke in, whiche with the father and with the holy ghost liuest and raignest for euer and euer. Amen.

O God and Lorde Jesus Christe, thou knowest, yea, and hast also taught vs howe great the infirmitie and weakenesse of man is, and howe certaine a thing it is that it can nothing do without thy godly helpe. If man trust to hym selfe, it can not be auoyded, but that he must headlong runne and fall into a thousande vndoinges and mischeefes. O our father haue thou pitie and compassion vpon the weakenesse of vs thy children, be thou prest and redy to helpe vs, alwayes shewyng thy mercy vppon vs, and prosperyng whatsoeuer we godly goe about: so that thou geuing vs light, we may see what thinges are truely good in deede: thou encouraging vs, we may haue an earnest desyre to the same: and thou being our guide, we may come where to obteine them: for we hauing nothing but mistrust in our selues, do yeelde and commit our selues ful and whole vnto thee alone, whiche woorkest all thynges in all creatures, to thy honour and glory. So be it.

A prayer agaynst temptation.

O Lorde Jesus Christe, the onely stay and fence of our mortal state, our only hope, our onely saluation, our glory, and our triumph, who in the flesh (whiche thou hadst for our only cause taken vpon thee) didst suffer thee selfe to be tempted of Satan, & who only and alone of all men didst vtterly ouercome and banquithe sinne, death, the worlde, the deuyll, and all the kingdome of hell: and whatsoeuer thou hast

so ouercommed, for our behoofe it is that thou hast ouercommed it, neither hath it been thy wyl to haue any of thy seruantes to keepe battayle, or fight with any of the forsayde euyls, but of purpose to rewarde vs with a crowne of the more glory for it, and to the intent that thou mightest likewise ouerthrowe Satan in thy members, as thou haddest afore doone in thyne owne person: Geue thou (we beseeche thee) vnto vs thy souldiers, (O Lion most victorious of the tribe of Juda) strength against the roaring Lion, which continually wandreth to and fro, seekyng whom he may deuoure. Thou being that same serpent, the true geuer of health & lyfe, that were nayled on high vpon a tree, geue vnto vs thy seely ones, wilinesse against the deceitful awaitting of the most subtile serpent. Thou being a Lambe as whyte as snowe, the vanquisher of Satans tyranny, geue vnto vs thy little sheepe the strength and vertue of thy spirite, that being in our owne selues weake and feeble, and in thee strong & valiant, we may withstand and ouercome all assaultes of the deuill, so that our ghostly enimie may not glorye on vs, but being conquered through thee, we may geue thankes to thy mercy, whiche neuer leauest them destitute that put their trust in thee, who liueth and raigneth God for euer, without ende. Amen.

A prayer for the obteyning of wisedome.

Sapi. ix.

O God of our fathers, and Lord of mercy, thou that hast made all thinges with thy woorde, and ordeyned man through thy wysedome, that he shoulde haue dominion ouer the creatures whiche thou hast made, that he shoulde order the world according

to

to equitte & righteousnesse, and execute iudgement with a true hart: geue me wysedome, which is euer about thy seate, & put me not out from among thy children, for I thy seruant and sonne of thy handmayde, am a feeble person, of a short tyme, and to young to the vnderstandyng of thy iudgement and lawes: yea though a man be neuer so perfect among the children of men, yet if thy wisdome be not with him, he shalbe nothing worthy. Oh sende thy wysedome out of thy holy heauens, and from the throne of thy maiestie, that she may be with me, and labour with me, that I may knowe what is acceptable in thy syght, for she knoweth and vnderstandeth all thynges, and she shall conduct me vyght soberly in thy workes, and preserue me in her power, so shal my workes be acceptable. Amen.

A prayer against worldly carefulnesse.

O Mooste deare and tender father, our defender and nourysher, endue vs with thy grace, that we may cast of the great blindnes of our mindes, & carefulnesse of worldly thyngs, & may put our whole study and care in kepyng of thy holy law, and that we may labour and trauayle for our necessities in this lyfe, lyke the byrdes of the ayre, and the lilyes of the feelde, without care. For thou hast promised to be carefull for vs, and hast commaunded that vpon thee we shoulde cast all our care: whiche lyuest and raignest worlde without ende. Amen.

A prayer necessary for all persons.

O Mercifull God, I a wretched sinner reknowledge mee selfe bounde to kepe thy holy commaundementes, but yet vnable to performe them,

them, and to be accepted for iuſt, without the righteouſnes of Jeſu Chriſt thy only ſonne, who hath perfectly fulfilled thy law, to iuſtifie al men that beleeue and truſt in him. Therefore graunt me grace, I beſeche thee, to be occupied in doing of good woorkes, whiche thou commaundeſt in holy ſcripture, all the dayes of my lyfe, to thy glory, and yet to truſt only in thy mercie, & in Chriſtes merites, to be purged from my ſinnes, and not in my good woorks, be they neuer ſo many. Geue me grace to loue thy holy worde feruently, to ſearche the ſcripture diligently, to reade them humbly, to vnderſtande them truely, to lyue after them effectually. Order my lyfe ſo, O Lorde, that it be alway acceptable vnto thee. Geue me grace, not to reioyce in any thyng that diſpleaſeth thee, but euermore to delyght in thoſe thinges that pleaſe thee, be they neuer ſo contrary to my deſyres. Teache me ſo to pray, that my petitions may be graciouſly heard of thee. Keepe me vpright among diuerſitie of opinions and iudgementes in the world, that I neuer ſwarue from thy trueth taught in holy ſcripture. In proſperitie, O Lord, ſaue me, that I ware not proude. In aduerſitie helpe me, that I neuer diſpayre nor blaſpheme thy holy name, but taking it patiently, to geue thee thankes, and truſt to be deliuered after thy pleaſure. When I happen to fall into ſinne through frayletie, I beſeche thee to woorke true repentance in my hart, that I may be ſory without deſperation, truſt in thy mercy without preſumption, that I may amende my lyfe, and become truely religious without hypocryſie, lowly in hart without faigning, faithful and truſtie without deceyt, mery without lyghtneſſe, ſadde without miſtruſt, ſober without ſloughfulneſſe, cõtent with

myne owne without couetousnesse, to tel my neighbour his faultes charitably without dissimulation, to instruct my housholde in thy lawes truely, to obey our Queene & al gouernours vnder her vnfaignedly, to receiue all lawes and common ordinaunces, (which disagree not from thy holy worde) obediently, to pay euery man that whiche I owe vnto hym truely, to backbite no man, nor slaunder my neyghbour secretly, and to abhorre all vice, louyng all goodnesse earnestly. O Lorde graunt me thus to do, for the glory of thy holy name, Amen.

A prayer necessary to be sayde at all tymes.

O Bountifull Iesu, O sweete sauiour, O Christ the sonne of God, haue pitie vpon me, mercifully heare me, & despise not my prayer. Thou hast created me of nothing, thou hast redeemed me from the bondage of sinne, death, & hell, neither with golde, nor siluer, but with thy most pretious body once offered vpon the crosse, & thine owne blood shed once for all for my ransome. Therfore cast me not away, whom thou by thy great wisdome hast made, despise me not, whom thou hast redeemed with such a pretious treasure, nor let my wickednesse destroy that which thy goodnesse hath builded. Now whiles I lyue, O Iesu, haue mercy on me, for if I dye out of thy fauour, it wil be to late afterward to cal for thy mercy: whiles I haue time to repent, looke vpon me with thy mercyfull eyes, as thou diddest vouchsafe to loke vpon Peter thine apostle, that I may bewayle my sinful lyfe, and obteyne thy fauour, and dye therein. I reknowledge, that if thou shouldest deale with me accordyng to very iu-

wise, I haue deserued euerlasting death. Therefore I appeale to thy hygh throne of mercie, truslyng to obteine Gods fauour, not for my merites, but for thy merites (O Iesu) who hast geuen thee selfe an acceptable sacrifice to the father, to appease his wrath, and to bring al sinners (truely repenting and amending their euyl lyfe) into his fauour againe. Accept me, O Lorde, among the number of them that shalbe saued, forgeue me my sinnes, geue me grace to leade a godly & innocent life, graunt me thy heauenly wysedome, enspire my hart with fayth, hope, and charitie, geue me grace to be humble in prosperitie, patient in aduersitie, obedient to my rulers, faythfull vnto them that trust me, dealyng truely with all men, to liue chastly in wedlocke, to abhorre adulterie, fornication, and all vncleanesse, to doo good after my power vnto al men, to hurt no man, that thy name may be glorified in me during this preset life, and that I afterwarde may obteine euerlasting life, through thy mercie, and the merites of thy passion. Amen.

A prayer agaynst the enimies of Christes trueth.

DEliuer me (O Lorde) from the vngodly and stiffe necked persons, for thou seest howe in their hartes they imagine mischeefe, and haue great pleasure to pyche quarrelles, their tongues be more sharpe then anye Adders styng, and vnder their lippes lurketh poyson of Adders. But, O mercyfull Lorde, let me not fall into their handes, that they handle me not after their owne lustes. Thou onely art my GOD, thou must heare my piteous playnt. Lorde thou rulest al-

toge-

togeather, that art the strength and power of my defence, be thou as a sallet on my head, when so euer the vngodly shall assault me, neither suffer thou the wicked thus to prosper in their matters, suffer not their crooked and malitious stomaches to encrease, and spitefully reuile me. Loke vpon thy poore wretches cause, and ryd me out of these dayly greeuaunces, then shal I with an vpright hart, and pleasant countenaunce, extoll and magnifie thy holy name. Amen.

¶ A prayer for patience in trouble.

HOwe hast thou (O Lorde) humbled and plucked me downe? I dare now vnneathes make my prayers vnto thee, for thou art angry with me, but not without my deserving. Certainly I haue sinned, Lord, I confesse it, I wyl not denye it: but, oh my God, pardon my trespasses, release my debtes, render nowe thy grace again vnto me, stoppe my woundes, for I am all to plagued and beaten: yet Lord this notwithstanding I abyde patiently, and geue mine attendaunce on thee, continually wayting for releefe at thy hande, and that not without skyll, for I haue receiued a token of thy fauour and grace towardes me, I meane, thy woord of promise concerning Christe, who for me was offered on the crosse for a raunsome, a sacrifice and price for my sinnes: wherefore according to that thy promise, defend me Lord by thy right hand, and geue a gracious eare to my requestes, for all mans slayes are but vaine. Beate downe therefore myne enimies thyne owne selfe with thy power, whiche art myne onely aydour and protectour, O Lorde God almyghtie. Amen.

A prayer to be sayde at night going to bed.

Merciful Lord God heauely father, whether we sleepe or wake, lyue or dye, we are alwayes thine. Wherfore I beseech thee hartily that thou wilt vouchsafe to take care and charge of me, & not to suffer me to perish in the workes of darkenesse, but to kindle the light of thy countenance in my hart, that thy godly knowledge may dayly increase in me, through a ryght and pure fayth, & that I may alwayes be found to walke and liue after thy wyll & pleasure, through Iesus Christ our Lord and Sauiour. Amen.

A prayer to be sayde at the houre of death.

O Lorde Iesu, whiche art the only health of all men liuing, and the euerlastyng life of them whiche dye in fayth: I wretched sinner geue and submit mee selfe wholly vnto thy most blessed wyll. And I being sure that the thing can not perish which is committed vnto thy mercy, willingly now I leaue this frayle and wicked flesh, in hope of the resurrection, which in better wyse shall restore it to me againe. I beseech thee, moste mercyful Lord Iesus Christe, that thou wylt by thy grace make strong my soule agaynst al temptation, and that thou wylt couer and defende me with the buckler of thy mercy against al the assaultes of the deuyl. I see and knowledge that there is in mee selfe no helpe of saluation, but al my confidence, hope, and trust is in thy moste mercyfull goodnesse. I haue no merites nor good workes which I may alleage before thee. Of sinnes & euil workes (alas) I see a great heape, but through thy mercy I trust to be in the number of them to

whom

whom thou wylt not imputte theyr sinnes, but take and accept me for ryghteous and iust, and to be the inheritour of euerlasting lyfe. Thou mercyful Lorde wast borne for my sake, thou diddest suffer both hunger and thirst for my sake, thou diddest preache and teache, thou diddest pray and fast for my sake, thou diddest all good workes and deedes for my sake, thou sufferedst moste greeuous paynes and tormentes for my sake, and finally, thou gauest thy moste pretious body to dye, and thy blood to be shedde on the crosse for my sake. Nowe moste mercifull Sauiour, let all these thinges profit me, whiche thou freely hast geuen me, that hast geuen thee selfe for me. Let thy blood cleanse and washe away the spottes and foulenesse of my sinnes. Let thy ryghteousnesse hyde and couer mine vnrighteousnesse. Let the merites of thy passion and blood, be the satisfaction for my sinnes. Geue me Lorde thy grace, that my fayth and saluation in thy blood wauer not in me, but euer be firme & constant, that the hope of thy mercy & life euerlasting neuer decay in me, that charitie ware not colde in me. Finally that the weakenesse of my flesh be not ouercome with the feare of death. Graunt me, mercifull sauiour, that when death hath shutte vp the eyes of my bodye, yet that the eyes of my soule may styll beholde and looke vppon thee, that when death hath taken away the vse of my tongue and speach, yet that my hart may crye and say vnto thee, In manus tuas Domine, commendo spiritum meum, (that is to say) O Lorde into thy handes I geue and commit my soule, Domine Iesu, accipe spiritum meum, Lord Iesu receyue my soule vnto thee. Amen.

FINIS.

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